AMERICAN ECCLESIASTICAL REVIEW.

NEW SERIES—VOL. II.—(XIII.)—MAY, 1895.—NO. 5.

A DICTIONARY OF HYMNOLOGY.[1]

ENGLISH ROMAN CATHOLIC HYMNODY is the title of a Section in the "Dictionary of Hymnology," edited by Dr. Julian, which treats of the subject matter of the present article. It was written by the late John Charles Earle, an able and accomplished convert to the Church, one of the many fruits of the Oxford Movement during the past half century. Mr. Earle, who was a scholar, author and poet, will chiefly be remembered in matters poetical by the publication of two series of a "Hundred Sonnets," which received and well deserved the high commendation, amongst others, of the late Cardinal Newman. Dr. Newman, as he was in those days, offered a kindly and sympathetic criticism upon the Sonnets; and this criticism, prefixed to the text, was chanced upon in a copy of Mr. Earle's chief poetic work, in the Library of the Benedictine Monastery of Downside, near Bath, a few years ago, by the present writer. The Catholic Section of Dr. Julian's Hymnological Collection has been presumably written at least twelve years, *i. e.*, previously to the decade of years which was consumed in the printing and publication of the composite volume; and it is upwards of ten years since the author himself passed to his

1 A Dictionary of Hymnology, setting forth the Origin and History of Christian Hymns of all ages and nations, with special reference to those contained in the Hymn-books of English-speaking Countries, and now in common use; together with Biographical and critical notice of their authors and translators; and Historical articles of National and Denominational Hymnody, Breviaries, Missals, Primers, Psalters, Sequences, etc. Edited by John Julian, D.D., London; John Murray: New York; Scribner's Sons, 1892.

reward. The first paragraph of his monograph on Catholic Hymnody runs thus :

"It is only during the last thirty or forty years that the attention of Roman Catholics in Great Britain has become widely awakened to the subject of Congregational singing, and the treasures of Hymnody in their own office books. There is even now room for much further diffusion of knowledge on the matter. Considering how many are the hymns of singular power and beauty, venerable, also, through their long use, which are contained in the Roman Missal, Office and Breviary, it is surprising that Roman Catholic poets did not, long before the present century, render them more frequently into English verse."

Of these two criticisms on the devotional and literary shortcomings in hymnody of Mr. Earle's forefathers in the faith, the first falls outside the present inquiry, and the second will receive a partial answer later on. But, the position of the Church in England in the times of actual persecution and in the days which immediately preceded Catholic emancipation afford sufficient reasons, which are not excuses, for both shortcomings. Whilst the neglect of their own hymns which Mr. Earle charges on Catholics is to a large extent answered by himself in the section in question ; for he refers to not fewer than four editions of the Breviary hymns which were printed in the seventeenth century, each of which contained a different version ; whilst at least one edition of the whole Vesper hymns was issued in the eighteenth century, and many hymns from the Missal and other sources were also published previously to the second half of the nineteenth century of grace.

The section of the Dictionary which opens in the above words forms an exceptional and favorable specimen of the treatment which Catholic hymnody receives at the hands of the Protestant company of lexicographers who created this bulky, cosmopolitan, far-reaching and almost exhaustive volume. As this article comes from the hand of a Catholic —one out of a hymn company of six and thirty members— who was more than competent to fulfil his task with credit to himself and with benefit to his readers, there is the less need to avoid frankness in the estimate made of this special portion of the work, and of the work as a whole which con-

tains this portion. Speaking negatively, and having regard to the interests of Catholic hymnody, and of Catholic hymnody alone, this is the verdict which must be given on the literary aspect of Dr. Julian's Dictionary. It does not always inspire the student with confidence in the character or originality of its workmanship; it is by no means exhaustive in the treatment of subjects self-selected for discussion; it is not always exact in the information supplied, or even consistent in the extent to which such information is imparted; it is not free from mistakes of different kinds which ought not to have disfigured so learned a work. In truth, Catholic hymnody is the weakest and poorest part—with certain conspicuous exceptions—of an otherwise remarkably strong and rich encyclopædia of hymnological lore. And this poverty and weakness are exhibited throughout the whole course of the volume, wheresoever Catholic topics are concerned, directly or indirectly; or where they can be, as is often the case, intruded into the discussion, with or without justification. It is revealed generically in obvious and wide-spread want of familiarity with Catholic thought and feeling, and in unacquaintance with the elements of Catholic theology and history. In a word, the writers appear to be out of touch with Catholicism—a position, in such a matter, wholly natural, but, under the circumstances, entirely gratuitous. The absence of power and grasp is revealed in particular by endless minor faults and slips, not less than in serious, inexcusable and even deliberate sins of both omission and commission.

Of course, the section from which the above extract is quoted is free, as hinted before, from deserving such criticism, though it be not altogether free from liability to further criticism, if a standard of perfection be applied to Mr. Earle's work. The article, however, is by no means the only one which treats, and treats with capacity and a mastery of its subject, many sub-divisions of Catholic hymnody. Specially in the articles which dwell on German Catholic hymns and hymn-writers, and of English translations of Latin hymns, the amount of technical knowledge displayed, and the

amount of patient research utilized are simply phenomenal. There are many other sections also which discuss various important subjects in Catholic hymnody; and these, it is a pleasure to add, contribute much to the value and interest of this gigantic work. These papers, or essays, or monographs, or catalogues contain information on the history, in a wide sense of the term, of a vast number of Catholics hymns, either tabulated or *in extenso*, either individually or in classes. The information thus conveyed Catholics, as a rule, are powerless to obtain elsewhere, or could only obtain, if at all, from original sources, or from the previous labor of others, at the cost of energy and time equal to that consumed in the composition of the several articles in question. For instance: the Dictionary annotates the authorship, or date, of the hymns which are held to be worthy of individual treatment; the MSS. which contain them and the libraries in which the MSS. are to be found; their translators and translations, and whether or not such translations are in common use: the biographies, more or less full, or imperfect, as the case may be, of their authors or editors: the variations in the text of many of the hymns, and the treatment to which some hymns, original or translated, have been subjected, by omission, by addition, or by change: the titles of the hymn-books or others in which they may be found, and how they are used liturgically. Such information is oftentimes illustrated by specimens of the hymns themselves, in part or entirely; and in many cases much more information of a similar character is conveyed, for the most part, in concise, definite, exact and readable terms.

On the result which the Editor and the Sub-Editor—the two main workers on this division of the Dictionary who are still "militant here in Earth"—have thus achieved, they may well be and are gratefully congratulated. And the result amounts to this—that Catholic hymnody, within certain limits, has been treated for the first time in a scholar-like and sympathetic manner by non-Catholic experts, with a generosity of labor and a wealth of detail which have never previously been attempted and which have happily insured an almost complete success. Indeed, no hymnological library

can be considered completely equipped without the addition of the Dictionary of Hymnology; and no student can hope to acquire full information on many important hymnological topics without at least having access to Dr. Julian's volume; whilst to the lover of hymns, specially to those who have a life-long acquaintance with the subject, the possession of the book and the possibility of constant reference to it, afford an endless source of pleasure and instruction.

But, whilst candidly avowing the great merits of the Dictionary, from the special stand-point of the Church, we must not be blind to its defects. To speak plainly, there exists a sectarian tone about many articles in which Catholic questions are directly treated, or are incidentally noticed by non-Catholic writers, which could not have come from the pen of one born in the household of faith, and which are extremely disagreeable when read by those who enjoy this privilege. Controversial statements are needlessly enforced into articles which neither demand, nor even suggest, nor indeed are patient of controversial treatment. As an almost necessary consequence, many historical and theological blunders ensue. So-called facts, incapable of proof, or disproved again and again, are made to do duty as actual facts, and rash opinions are hazarded by the contributors of a work of composite authorship—wherein mutual respect and reticence in polemical matters should be cultivated—which ought to have been neither written nor printed. These are literary sins of commission which strike a Catholic student whensoever and whereinsoever he consults this encyclopaediac volume. There are others of omission which are not less obvious when he carefully scans, with a critical eye, some definite topic in Catholic hymnody, upon which he desiderates special and definite information. Hymnological lore which a reader has a right to expect in such a compilation, and hymnological items of knowledge to reward his search, both of which should have appeared in the pages of Dr. Julian's Dictionary, because such topics come within the purview of the work, and, also, because information upon them is attainable—these details are conspicuous by their absence.

It would take us too far afield, however, to examine in detail all the criticism fairly levelled against the non-Catholic treatment and the anti-Catholic tone which disfigure many of the articles. But, evidence must be afforded sufficient to justify in general terms, the more important of them. Such evidence, being presented to Catholic intelligence, need not be prolonged. Both charge and proof may be conveyed in the fewest possible words, and when conveyed may be left to the reader for his judgment without further argument, or application.

A criticism has been adventured on the Dictionary of Hymnology, to the effect that certain elements of the science, or details of its story which ought to have appeared, have been omitted. One momentous omission will infallibly strike every Catholic who consults the book. On its title page the Dictionary essays to treat of the "history of Christian hymns of all ages and nations." It will not be considered hypercritical, if a supposititious student expects to find catalogued, if not criticised, all the available hymns known to experts on our Lady. The unique position which the Blessed Virgin Mary, according to Catholic theology, occupies in the Kingdom of Grace is such, that not to find hymns discussed that were written and sung in her honor would be *ipso facto* condemnatory of the perfection of the work. Nor is it a fact that, in Dr. Julian's book, none are discussed. All, or the more part of the hymns which are hall-marked, so to say, by the Church for liturgical use in the sanctuary, in a certain limited number of office books of a few nationalities, are catalogued, if not criticised. But, of course, these ritual hymns form but a decimal, not to say a hundredth part of the poetic treasures produced by saintly men for their heavenly Queen. Now, among the editors of hymns whose biography is sketched and whose labors are utilized is Franz Joseph Mone, sometime Prefect of the Archives at Carlsruhe. It may be parenthetically mentioned, in support of other points of criticism, that in his biographical sketch, no notice can be found of his birth as a Catholic; nor, to touch another side of dispraise, is it stated that Mone's learned

labors, as well as those of his Protestant fellow-laborer, Daniel, and of others, have been supplemented by Father Gall Morel, the late Librarian of the Benedictine Monastery of Einsiedeln, Switzerland. But this is said, by the way. Mone's great work is entitled *Hymni Latini Medii Aevi;* it was published in three volumes of large octavo size in 1853–1855, and, within its special range, it is esteemed one of the standard works on sacred hymnody. The second volume, which runs to upward of 450 pages, and includes between 300 and 400 hymns, is left without a single quotation, and it is devoted to *Hymni ad B. V. Mariam.* The like may be said of the third volume, which contains 580 pages and 600 hymns addressed to the Saints. In both cases, be it noted, these statements are burdened with the exceptions catagorically named above, *viz.:* those of the liturgical hymns of the Church, used within certain well-defined limits. It will hardly be credited that, even with these exceptions, none of the hymns to God's Mother and none to God's servants—collected by Mone—are honored with a place in this Protestant hymn-lexicon. These hymns are summarily dismissed with the contemptuous remark that they "are not of much value." On the other hand, it may be noted that avowed demerit does not always disqualify Protestant works, or poets, from securing a position in Dr. Julian's Dictionary. This is apparent in the article on English Psalters. Of one of the versifiers of the Psalms of David, Henry Dod, we read that, "beyond the fact that he was called the *Silk-man*, and that his ridiculous translation of the Psalms was, by authority, worthily condemned to the fire (*i. e.*, burnt by the common hangman) . . . . we know nothing of him." Nor is this a solitary instance of allowed poetical incompetency being permitted to claim editorial notice in the Dictionary of Hymnology. The next paragraph to the one which pillories *Silk-man* Dod, contains the statement that a fellow translator, Robert Donald, "an illiterate person of Wolling, was persuaded that he had a divine call to prepare a new version of the Psalms, and, when done, had to get the assistance of a friend to correct the grammar."

Perhaps, in no portion of the Dictionary is the failure to do full justice to specially Catholic topics, and to insure a complete and worthy treatment of Catholic divisions of the great question of hymns, more observable than in the discussion, by Dr. Julian and his staff, of national hymnody other than English, and in the biography of hymnodists, whether authors, compilers or editors, other than Protestant. A few instances of such failure must be placed on record, with becoming brevity.

Cardinal Newman is one of the writers of Catholic hymns who is honored with a biographical notice. Whether he made, or marred, the modern Church of England, or did both by turns, he was certainly the central figure in the Oxford Movement of sixty years ago and one of the most prominent members of the Catholic Revival in England of the last forty years. His biography is summarized by the editor—who half apologizes for his treatment of the Cardinal—into a single column, into which is condensed his work for the Establishment and the Church, in prose and in verse—allusively; and three of his hymns are named by their first lines. Father Caswall secures about three parts of a column of biographical notice, and not one hymn from his pen is referred to, though of four of his books of poetry are the titles named. Caswall was one of two or three Catholic poets who translated the whole, or the major part of the Breviary and Missal hymns into English, whose hymns with one exception, says Dr. Julian, "have a wider circulation in modern hymnals than those of any other translator." Whilst Father Faber, whose original hymns have a world-wide popularity, is dismissed biographically in a notice under two columns in length, in which twenty-four of his hymns are quoted by their first lines. It is right to add, to prevent misapprehension, that many of the hymns of both Faber and Caswall are discussed apart, as originals, or in conjunction with other translations, in other portions of the Dictionary; and that a very interesting account of the Cardinal's "Lead Kindly Light," from the pen of Dr. Julian appears under its initial letter in the alphabetical series of articles; but these are facts which

may be affirmed of every hymn-writer of any pretension to poetic power. "To these three—Newman, Caswall and Faber—(says the Dictionary) Roman Catholic Hymnody in England, principally owes its revival."

If we now turn to the biographical and hymnological articles upon either Anglican or Nonconforming authors and hymns, the contrast is marked. Take two cases in either division of Protestant hymnody. J. M. Neale, was an Anglican clergyman, who did excellently good work for Anglican hymnody, and is the exception made above by Dr. Julian to the primacy in popularity of Father Caswall's translations. To Dr. Neale are devoted upwards of ten columns of biography, including much needless, impertinent and unworthy Ritualistic gossip of a personal character, which the author says was "absurd on the face of it"—though he repeats the scandal forty years old; and sixty-six of his hymns are quoted by their first lines. Isaac Williams was another Anglican clergyman, who took a subordinate part in the Oxford Movement, as a lieutenant of Newman's, but would not follow his great leader into the Church. He was a sweet versifier, and character, and first brought into renewed notice, through his versions, the "Hymns from the Parisian Breviary." To him is allotted five columns of commendation; all his prose works, saving the "minor" ones, are named; all his poetical works (in addition to his hymns) are annotated at length. Both of these wordy and somewhat effusive biographies come from one pen. The comparison between articles on Nonconforming hymns and writers is even more striking than that between similar articles on Anglicans and Catholics, respectively. To the Wesley Family History and Hymns nearly five and twenty columns are devoted; and besides a catalogue of the works of the two brothers, John and Charles, 482 of their hymns are tabulated. Dr. Isaac Watts is treated more concisely. His biography is condensed into something short of eleven columns; but not fewer than 454 of his hymns are alphabetically scheduled in nearly nine columns of text. These notices of two of the most voluminous of the Nonconforming writers of hymns

are fair specimens of the mode in which other non-Catholic topics are treated in the Dictionary. They justify the criticism passed on Dr. Julian's treatment of Catholic subjects, whether by comparison, or contrast.

If we pass from the consideration of the biographies of individual hymnists to the treatment of hymnody, which, in a sense, may be termed national, the same law appears to follow the work of Dr. Julian and his staff. They do not always mete full justice to Catholic interests. This is said in spite of many interesting and learned essays which have been contributed to the Dictionary. For example: One article on Latin hymnody is specially valuable, and is written by a proficient; another on Greek hymnody is of less value, because at less length it discusses a far more difficult topic, under existing conditions of scholarship, and one (if it may be said of a professor by a tyro) in which this author is less familiar than the last; and others on Early English hymnody and English Primers, and on Breviaries, Hymnaria and Sequences, and those on Notker Balbulus and Translations from the Latin are full of information comparatively little known, both in detail and in a tabulated form. It is true, indeed, that in the case of certain wide groups of hymns, viewed nationally, an effort or, in some instances, it must be said, a pretence at an effort is made to grasp the Catholic side of such hymnody, where there are two sides, or to illustrate national hymns where they be solely Catholic. This is observable in the treatment of the hymns of mainly Protestant countries, or of those of mixed religions, such as Germany and America on the one hand, and as Scandinavia, Bohemia and Holland on the other; as well as of those mainly Catholic with a fractional population of Protestants, such as Italy, Ireland and France. The tone, however, of all these articles on the hymnody of national Churches is practically one and the same. "There were no giants on the earth in those days;" there were no hymns, or none worthy of note, previously to the Reformation: and the conclusion to which the several writers not unnaturally arrive amounts to this—that of the Catholic hymnody of these

nations there is nothing to record. This result is sometimes literally carried out; and sometimes is carried out partially, under protest, as it were, that the difficulty of obtaining trustworthy information justifies the poverty of the historical account. Hence, the hymns of some nationalities are treated in a way hardly, or not at all, worthy of the great lexicon in which the articles find a place; *e.g.*, the paper on Syriac hymns, which notwithstanding learned looking quotations in the original, would seem to be based on second-hand authorities; and that on Abyssinian hymns, which evidences entire absence of original information, indeed, of any real acquaintance with the subject. The hymns, however, of some nationalities are treated in a more discreet fashion, that is to say, not at all. Amongst these may be named hymns of the Spanish Church, which has given birth to an almost endless number of hymns and sequences, now in course of being unearthed and registered by an English expert: those of the Coptic and Armenian Churches, the latter of which, especially, offers a rich field to those who are capable to glean it: and those of the Polish, Portuguese and Hungarian Churches, which are nearly unknown in England at the present day.

To justify all these strictures on the hymnody of national Churches were impossible. But, it is not impossible to furnish a few instances of failure to do justice to Catholic hymnody, which may prove suggestive of their truth, and which at least show that some foundation exists for this criticism, and that it has not been made at random. Take the case of two nationalities, in which it might be impertinent, in a writer who has not the honor to belong to either nation, to offer more than a remark—the case of Ireland and America. Of America the Dictionary informs its readers, in a paragraph of six lines, that "the Roman Catholic Church in the United States has done nothing worthy of mention:" of Ireland, in a paragraph of five lines, it says, "only a few small hymn-books for use in schools are in use amongst the Roman Catholics." And the remark upon which the present writer will adventure is this—that the Editor of the Dictionary can

hardly be aware of the schools of religious verse which have arisen of late years in both America and Ireland; in the latter under the fostering care, in a land of poets, of Father Russell, S.J., in the pages of the *Irish Monthly*; and in the former by the energy and zeal of Father Hudson, C.S.C., in a comparatively new country dedicated to St. Joseph, in the columns of the *Ave Maria*. An article on Italian hymnody which, it is pleasant to note, takes cognizance both of earlier hymns and of those of St. Alphonsus Liguori, begins a brief and imperfect record with these oracular words:

"A competent authority, an ecclesiastic in high position in Rome, and a writer for the press, informs us that the Church has never considered singing by the people in the vulgar tongue, as liturgical, the language of the Church being Latin . . . If such singing has sometimes occurred in country churches, it has been condemned by provincial councils."

Dutch hymnody, in Dr. Julian's Dictionary boldly begins with Calvinistic hymns and ends with them. The writer may not be aware of what is nevertheless a fact, that nearly half a century ago a religious revival amongst Catholics occurred in Holland, which took also an ecclesiological and hymnological form: and that, to name one result only, a collection of ancient and modern Hymns, Carols and Songs was published in Amsterdam, in 1852, the greater portion of which were in origin Dutch, dating from the fifteenth century downwards. As before noted, the Dictionary avoids the question of Hungarian and Armenian and Coptic hymns. It may be added, however, that, of Hungarian hymns a large octavo volume has been lately published at Buda-Pest, of 384 pages, containing what may be termed the national hymns of the old Mother Church: and that Father Kent of the Oblates, in London, has lately called attention to the issue, in 1830, of the poetical works, in a volume of 580 closely but clearly printed pages, of St. Nerses, the Armenian —a volume the hymns of which assign to the Saint "a foremost place in the rich choir of Marian singers;" and that the same learned and poetical Father has translated more than a single hymn to our Blessed Lady, taken from one of the chief office books of the Coptic Church, called the Theo-

tokia, or a collection of verses in honor of Mary, and contained in a large quarto volume of 330 pages, printed at the Propaganda press, in Rome, 1764. To this suggestive justification of the criticism above made on the treatment of national hymnody in its various features, may be added the apology of one of Dr. Julian's staff for his extremely meagre account of the Catholic hymns of one nationality—he was powerless to obtain the requisite information. And in what nation does the reader suppose has this obstacle arisen? Before it be named, it is worthy to place on record that, in the article on the hymns of Foreign Missions, although Catholic hymns are throughout ignored, yet the author of the article sweeps the wide world round to secure information suitable to his purpose from Nonconforming sources. But the writer who apologizes for the poverty of his article on another division of Catholic hymnody, plaintively complains that he has failed "to obtain detailed information about the Roman Catholic hymns" of the remote, savage and uncultivated kingdom of Gaul. This statement appears in the article on French hymnody.

ORBY SHIPLEY.

London, England.

(To be continued.)

CLERICAL STUDIES.

XXIV.

II.—CANON LAW, ITS PAST AND ITS FUTURE.

A CERTAIN knowledge of Canon Law is, as we have seen, part of the natural equipment of a priest on entering the ministry. What he strictly needs to begin with may be limited enough; but as higher duties and graver responsibilities come upon him, he has to fit himself for them by a broader and more thorough comprehension of Church Law, in some, at least, of its manifold developments. It is in this way that many of our busiest priests and bishops have been gradually and almost unconsciously

led to devote a considerable amount of labor to mastering the leading principles and applications of the science. At the same time others, even among those who look to nothing beyond the ordinary functions of the ministry, find a fuller knowledge of it as attractive as it is helpful in the performance of their daily duties. The number of students, lay as well as clerical, who devote themselves to its history is steadily increasing, while certain minds, more concerned about what is to be than about what has been, love to speculate on the shape which, in a more or less near future, Canon Law is likely to assume in presence of the deeply altered conditions of modern society.

Our purpose in the present paper is to call attention to the interest as well as the benefit which a student may find in the study of Canon Law, viewed especially under these two latter aspects, *viz.*, its past and its future.

I.

Beginning with the past, we may remark, first of all, that a historical knowledge of Canon Law is essential to the full intelligence of almost every particular of Church legislation. The reason of this is obvious. Laws, in the Church, just as in every other society, are the joint result of previous practices and present conditions. In their substance, in their forms, in their details, they proceed at their origin from what has gone before and from what surrounds them. They may indeed be taken up and examined in themselves: their present force and meaning may be sufficiently ascertained for practical purposes without looking into their past. But if we would understand them thoroughly; if we would see the reason of their existence, of the particulars they embody and of the shapes they have assumed, we have to go back to the period which gave them birth; we have to follow them in their various transformations through the course of ages.

The principle is fully recognized at the present day as applying to all legislation. Everywhere the history of the institutions and ordinances of a country is considered as an

essential part of a thorough teaching of its laws, and in our Catholic universities the Canonical department is considered complete only when it includes a chair of History.

Indeed Church discipline has always been looked upon as one of the most important elements of Church history itself. The very life of the Church at every period is reflected in her legislation as vividly as in the most important events of her existence. Her enactments reveal her aims, her tendencies, the average moral and religious level of her children, the dangers which surround her, the special difficulties with which she has had to contend in each period. These old legislative records inbedded in our collections of Councils are invaluable to the historian of the Church. From seemingly insignificant details he gathers the most curious information, and out of incomplete and scattered materials his reconstructive genius draws forth vivid pictures of the distant past. Even to the ordinary student, the *Corpus Juris Canonici* is a wonderful revelation of the Church's condition and life through the Middle Ages. Viewed in that light, its excerpts of Fathers and Councils and its Pontifical Decretals lose all their aridity and become most attractive and delightful reading.

Nor is it of less interest for the learned jurist or for the student of social science. The former cannot fail to recognize that many of the legal maxims and rules of procedure which prevail in the law courts of modern nations were orignally borrowed from the Church, just as the Church herself, in the gradual formation of her laws, freely borrowed from the imperial laws of Rome. As to the social sciences, it is clear that they cannot be studied in their antecedents without bringing the inquirer into contact with the laws which, more than aught else, shaped society in the Middle Ages and prepared the way for modern civilization. Indeed all mediaeval history is in a great measure religious history. The action of the Church is felt everywhere; her laws penetrate and inform public and private life, supersede in many instances or qualify the action of secular authority, shape the course and character of events, and leave everywhere the

unmistakable impress of her sovereign will. A familiar knowledge of these laws is consequently an essential requisite of the historian of the Middle Ages. Only through them can he understand and accurately interpret the facts.

This is so thoroughly understood at the present day, that Canon Law has come to be taught, not only in our theological schools, but in the secular departments of our great universities. In the celebrated "Ecole des Chartes," of Paris, for instance, side by side with paleography, numismatics, and other subjects which prepare students for historical research, there is a regular course of Canon Law; experience having shown that short of the knowledge it conveys students of mediaeval history are unable to understand the true character of many facts they come across in the course of their researches. The lectures are given, and very ably, by a lay professor.

But outside all thought of historical investigation, a close study of Church discipline in its divers consecutive forms offers to the learner many and great advantages. It places him, first of all, in direct contact with the mind of the Church, which in nothing expresses itself more fully than in her laws. As a discipline of the intellect, it is for the cleric what the study of civil law is for the secular, an influence ever broadening, tempering and maturing his thoughts. From another point of view, Canon Law properly understood, is a great school of patience, of moderation, of prudence, of measure. It shows how immovable firmness in essentials may be combined with admirable condescension in all else. In sustaining the divine law the Church is inflexible; in enforcing her own enactments she is full of considerateness and compassion for human weakness. Wherever she goes, we find her tenderly accommodating her discipline to the degree of civilization she meets, commanding or forbidding, or tolerating, just as circumstances, present and prospective, seem to require. The ordinances of such Popes as Gregory the Great or St. Nicholas I, are admirable in that regard, and all through the decretals of the mediaeval Popes we find the same gentle, reasonable, hopeful spirit, equally removed

from weak indulgence and from undue rigor. To learn at such a school should be the ambition of all those who are called to share in the work of the Church, including even Canonists themselves, some of whom, more erudite than judicious, are disposed to lift Church discipline almost above the natural and divine law, and make it into something rigid, unyielding, and ever so unlike that gentle, pliable and, in the highest sense of word, human rule, which it has ever been in the hands of the Church herself.

Yet, notwithstanding its many excellencies, Canon Law, as compared with the general condition of the age, leaves room for many improvements, and it is to these, such as they may be anticipated, that we would now beg to call the attention of the reader.

II.

The need of amending in various particulars the legislation of the Church has been widely felt for many years. The feeling was intensified by the convocation of the Vatican Council in 1869, the common hope and belief being that a re-adjustment of Church discipline in view of modern requirements would be one of the practical results of that great assembly. The Fathers of the Council shared in the general expectation. After the sudden and unexpected termination of their labors, one of them remarked to the present writer: "We were divided upon many questions; but a point upon which we were all in agreement was the necessity of recasting Canon Law." The records of the Council since published abundantly confirm this statement. The "postulata" to be submitted to the assembled Fathers on the subject already bore the signatures of a large number of their body, and there is little doubt but that the desired result would have been reached if the Council had been permitted to continue its labors. Some of the suggestions made on that occasion have been carried out since by Pontifical action, but the condition of things remains substantially as abnormal as before.

Thus, for example, the statutory law of matrimony is very different from the common practice. A number of impediments are maintained in theory, but set aside in reality, dispensations being had almost for the asking. Yet the same dispensations are surrounded by formalities and made dependent on technical niceties which take away much of their practical value. The French and German bishops of the Vatican Council agreed in claiming considerable changes in all this;—the suppression of such impediments as are no longer enforced, a simplification of the whole procedure of dispensations where still needed, and there is much reason to believe that this will be one of the first reforms effected in Canon Law.

Another, not less urgent, would bear on the matter of ecclesiastical censures. Needless to recall here the part they played for centuries in ecclesiastical government, or the many and not unmerited protests they gave rise to. Much was done by the Council of Trent (Sess. xxv, c. 3. De reform.) to check future abuses; but most of what was imbedded in the legislative acts of the Church remained, to the great perplexity of confessors and penitents, for a reservation of the sin to the Sovereign Pontiff or to the bishop ordinarily followed on each censure, and it was only by dint of Pontifical indults, and bishops' extensions of faculties together with canonists' ingenious devices to restrict the area of censures and enlarge the powers of confessors, that the latter could exercise in any sufficient way their ministry of reconciliation.

A partial remedy was applied on the eve of the Vatican Council by the Constitution *Apostolicae Sedis*, limiting considerably the cases of excommunication *latae sententiae*, but if we may judge by the "postulata" prepared to be presented to the Fathers, the Council itself would have cut far deeper. Some of the "postulators" represent that almost all the penalties in these cases of reservation resolving themselves practically into a correspondence with Rome, the burden which was meant for the sinner has in reality to be borne by the confessor. Bishops have to be armed with special powers from Rome to deal with the cases of more frequent occur-

rence; several, besides, of those mentioned in the Pontifical Constitution are far from being clear, and of such as are, more than one is of doubtful application in various parts of the Church.

The organization and working of the *Index* were also the object of earnest remonstrance. The paragraph devoted to the subject by the German bishops deserves to be recalled. "Petimus ut regulae Indicis quae partim in regionibus mixtis nunquam omnino observari poterant, partim vero ob omnino immutatum societatis humanae, et in specie rei litterariae, statum, in praesenti nusquam fere observari possunt, ideoque multas conscientiarum anxietates et confessariorum dubia provocant, recenti revisioni submittantur. Petimus quoque ut novorum librorum censura non promulgetur nisi prius audito auctoris Ordinario, quia haud raro evenit ut absque censurae publicatione erroris revocatio effici valeat, si auctor sit bonae voluntatis." The French bishops also recommend a complete remodelling of the institution in keeping with the requirements of modern times, and suggest in particular that no Catholic writer in good standing should be condemned without being heard.

But furthermore they formulate the wish that the whole ecclesiastical legislation should be adapted to the altered condition of things, the Council determining the lines upon which the work should be carried out and entrusting the working out of details to a special commission composed of able canonists.[1]

1 The considerations upon which they base their claim will be read with interest. "Evidentissimum est, ab omnibus jam diu agnitum, et ubique conclamatum juris canonici aliquam revisionem et reformationem necessariam esse valdeque urgendam. Siquidem ob tam multiplices gravesque rerum et societatis humanae mutationes, leges permultae, quaedam inutiles, aliae observatu impossibiles aut dificillimae evaserunt. De innumeris quoque canonibus ambigitur utrum hactenus vigeant necne. Demum per tot saeculorum decursum ita excrevit legum ecclesiasticarum numerus, et leges illae in ingentibus juris collectionibus adeo cumulatae sunt, ut aliquo sensu dicere possemus: *obruimur legibus.* Hinc fit ut studium Juris canonici infinitis prope et inextricabilibus difficultatibus implicetur; controversiis ac processibus latissimus locus pateat, et conscientiae mille anxietatibus angantur et in contemptum legum impellantur."

Similar petitions emanated from numerous groups of German, Canadian, Italian and other bishops.

Two things principally are insisted upon: First, the formal abrogation of all laws which might be considered as having fallen into desuetude or having ceased to be useful; and secondly, the codification of those which would still remain in vigor, in a word, something similar to what had been done for the imperial legislation of Rome by Justinian and his lawyers in giving to the world the invaluable *Corpus Juris Civilis.*

There was nothing assuredly impossible in such a task; yet the difficulties which it offered and still continues to offer, are, it must be confessed, much greater than is commonly supposed. Canon Law, once we go beyond the rudiments, is no longer that clear, definite science it appears in its elements. It is composed of innumerable laws, constitutions, decisions, responses, which have emanated from popes, pontifical courts and councils, year after year, and have gone on accumulating for centuries. There are the various collections which compose the *Corpus Juris;* the subsequent pontifical acts which fill more than thirty folio volumes; the disciplinary decrees of the Council of Trent, extending to every branch of Church legislation; there are the "acts" of the Roman Congregations. Comparatively little of all this has been formally abrogated; but much of what is earlier has been equivalently superseded by subsequent legislation; much also has fallen into desuetude, local or general. Canonists, it is true, have taken great pains to determine what portion of it remains in vigor, and indeed it is only through their labors that we can form any kind of practical estimate in the matter; but how much still remains regarding which they are uncertain or divided, besides their having no official power, such as the old Roman jurists had, to settle doubtful points by their own authority. Hence the appeal to the authority of the Council. But just at that time the Council would have found it difficult to reach the unanimity desirable in matters where the legislators have also to be the executors of the law. Some of the reforms

proposed, however desirable in themselves, would have been considered as reflecting critically on the methods of Rome and as showing an unfriendly spirit toward the Holy See. The Pope alone could have undertaken the task with the assurance of success, but in all probability his most ardent supporters would have dissuaded him from it, or recommended him to defer his action until after the close of the Council. As a fact some of the reforms suggested have been made since, but in substance Church Law still remains open to all the objections raised at the time of the Council, and continues to offer the same difficulties to a thorough reformation. It is easy to say: "cancel the laws that have ceased to be observed;" but it is not easy to point them out, there being few that are not practised somewhere. Besides, it is really profitable to the community, instead of being cancelled, they would be recalled and enforced.

Here we are brought to the second rule, that of real usefulness, "Drop, it is said, the laws which have ceased to be useful, or which do more harm than good." Nobody can question the abstract wisdom of such a rule, and there are plenty of obvious applications of it. But to carry it right through the whole body of the Canon Law would be an operation equally difficult and perilous.

Some conception of the difficulties to be anticipated in the attempt may be gathered from what has happened within the last generation or two in England. English law is, and has been for centuries, in a very unsatisfactory condition. It consists of the common or unwritten law, to be gathered only from the traditions of law courts and rulings of judges, and of the statute laws made, as occasion required, by act of Parliament, but without any authoritative co-ordination or harmony. "All ages of English history," says Stuart Mill, "have given one another rendezvous in English law; their several products may be seen all together, not interfused, but heaped one upon another, as many different ages of the earth may be read in some perpendicular section of its surface." Hence, as in our Canon Law, much uncertainty, owing to the obscurity, indefiniteness and conflict of the

authorities from which a knowledge of the law is to be derived, a great amount of time and labor consumed both by judges and practitioners, and much inconvenience to individuals from their having no assurance of the extent of their duties or their rights. The need of applying a remedy has been keenly felt all through the present century, yet extremely little has been done. Some of the wisest consider the project of codifying the whole law as too adventurous a task for mortal man to grapple with. For them the only practical method would be to proceed by sections, and thus, in the course of years, give a series of codes covering the whole ground of legislation. Others demand at once a written republication of the whole mass of existing law, common or statutory, to supersede everything else, whilst many would go farther still and attempt to rid all preceding legal enactments of unnecessary technicalities and set them forth in clear language and in logical order; something like what was done in France at the beginning of the century. But each plan is surrounded by so many difficulties that no agreement has been reached hitherto as to what might be attempted. The case is in many respects the same in regard to Canon Law. Yet the impossibility of doing anything entirely satisfactory should not prevent partial and even deep reforms, such as we meet more than once in the past. Thus the collections of Gregory IX and Boniface VIII were a great advance on what preceded. The decrees of Trent happily superseded and supplemented what was unsatisfactory or insufficient in the laws of the period. Another ecumenical council would in all probability undertake the task, or even a great canonist raised to the pontifical throne, like Benedict XIV.

But organization and reformation are not the only needs of Canon Law. It has also to adapt itself by measures entirely new to the altered condition of things. In its normal condition legislation follows the law of living things, ever dropping its wasted elements, while it gathers in others suited to sustain its life. Hence the necessity, in Church as in State, of a permanent action of the legislative power. In

what direction and on what plan that power is most likely to act in the future must depend on the internal condition of the Church and on the nature of her relations with the secular powers, neither of which can be foreseen, except in the most imperfect way. Much of the ancient legislation, including that of the Council of Trent, was framed on the supposition of the union of Church and State, a condition of things which has disappeared from many countries, in several others never existed, and, if we may judge from the trend of recent events, is likely to be still more widely superseded by a regime of separation, friendly or otherwise. As a consequence, the new legislation of the Church has had for some time already, and will have still more in the future, to fashion itself to this new state of things, and depend on the spiritual authority alone for its execution, the only duty of the State being, in its present conditions, to protect the secular interests of the members of religious associations when based on their organic laws, such laws being looked upon as a quasi contract by which they have freely bound themselves to each other.

When we refer to the need of new laws, we have in view principally such as would have to be substituted in place of those it would be advisable to abrogate. If much more were needed, assuredly the present time would be by no means unfavorable to their enactment, for never was the organic unity of the Church more fully realized; never was the authority of the Holy See more fully admitted in theory or more readily accepted in practice. But in reality, so far as we know, no such need is widely felt. There is little disposition anywhere to add to the laws of the Church. Whatever necessities there are seem to be more of a local than of a general kind, and consequently to be provided for by local authority.

For local legislation is a normal function of the Church's life, just as much as that of Popes or general councils. In the early Christian centuries most of the legislative work was done, not by Popes or ecumenical councils, but by provincial and national synods. These latter ceased in a great

measure in the later middle and modern ages, through accidental causes upon which we have not time to dwell. But there is always room and work for them, and now that the dangers which attended them have disappeared, it is not unlikely that they will once more flourish. Their laws will come nearer to the real needs of the priests and people for whom they are made than laws meant for the whole Catholic world. From the very nature of the case the latter will always have to be limited, so great are the differences between the different parts of the Church. This unequal fitness of general laws for the varying condition of places is in some measure provided for by Pontifical Indults extending the powers of bishops; but there is something abnormal in the fact of the immense majority of bishops requiring special faculties to provide for the daily needs of their people.

This leads us to inquire further as to the probable maintenance or change of the present administrative relations between Rome and the rest of the Catholic Church.

We may remark in reply that these relations differ and have always differed considerably in closeness and in frequency, according to the traditions of each ecclesiastical province, its distance from the centre, and other individual circumstances. But, with the growing facility of communications, the principal cause of these differences is fast disappearing. America is, in a way, nearer to Rome to-day than England was a hundred years ago. In this respect the present condition of things lends itself to greater centralization, and centralization, we know, is the common tendency of those who wield power, not only if they be proud, arbitrary or selfish, but even when they are animated with the purest intentions. It is, indeed, the ordinary temptation of those most anxious for the general good to set aside less enlightened action and take things into their own hands. But there is such a thing for the very ablest and best as having their hands too full, and Rome, like our law courts and our national legislature, feels that it has reached that condition. The effect of it is felt all over the Church, in the slownesss with which business, often urgent, is transacted in Rome, and hence a growing

desire on the one side and a greater willingness on the other that their relations should be limited to more important or more difficult matters, and that those of lesser weight or more frequent occurrence should devolve on authorities nearer home, better able to appreciate their particular features and expedite them without delay. The additional powers given to bishops in the shape of Pontifical Indults are a move in this direction. A still greater one for the American Church is to be seen in the permanent establishment of the Apostolic Delegation. With this institution a new era has begun for the ecclesiastical administration of the whole country. In what direction it will move henceforth must depend upon many things; but this much may be surely anticipated that, while enlightened and guided by a closer knowledge of the circumstances and merits of each individual case, the newly established authority will always act in accordance with the traditional, unvarying principles of Church discipline, and that in America as in Rome, it will be accessible only along the established lines of Canon Law.

J. HOGAN.

St. John's Ecclesiastical Seminary, Boston.

THE LIBRARY OF A PRIEST.

FIFTH ARTICLE.

DEPARTMENT OF LITURGY.

A priest is ordained "to offer, to bless, . . . to baptize." (Pont. Rom. Rit. Ord. Presb.) These duties he cannot fulfill without the instrumentality of words and actions, and these words and actions, on account of their importance and the dignity of their objects, have not been left to the arbitrary choice of the sacred minister, but they have been selected and ordered by the Church of which the priest is only the mouthpiece and the representative. Hence the

various Liturgies (sacred functions) in use in the Catholic Church from the time of her foundation, Liturgies which later on were consigned to writing, and which for the Latin Church are contained in the Missal, the Breviary and the Ritual with the Pontifical and the various appendices intended to complete the sacerdotal work of offering the Holy Sacrifice, of blessing by praise and by the sacramentals, and of sanctifying by means of the Sacraments.

There can be no need of proving, that a priest is in conscience obliged to use the books which contain the prayers and the ceremonies prescribed by the Church for the celebration of the Mass, the recitation of his canonical Office and the administration of the Sacraments. Without them he would be like a mechanic without tools, or a soldier without arms. Neither memory nor extempore composition can supply the want. He absolutely must have within reach a Missal, a Breviary and, if he has charge of souls, a Roman Ritual. Moreover, the rubrics or rules of these liturgical books often call for explanations, without which it would in certain cases be impossible to apply them, and therefore every priest should be provided with at least a few auxiliary books which he may consult when in doubt. On the most important of such books, which together might constitute the liturgical section of a priest's library, we will make a few remarks, dividing them into three classes, those *viz.*, which are indispensable, those which are very useful, and finally those which, although helpful to all, are needed only by priests who are concerned more than others in liturgical functions. As we are writing for the readers of the ECCLESIASTICAL REVIEW, who are supposed to use mainly Latin and English books, we shall confine ourselves to the works written in, or translated into those languages. These will, generally speaking, amply suffice for their wants.

I.—INDISPENSABLE BOOKS.

First, The *Missale Romanum.*—Besides the Missals used in the church, it is highly desirable to have a small edition, easily accessible, in the library. The volume will be found

handy to read the rubrics and to prepare the Mass more conveniently than can be done in the church or in the sacristy.

Second, The *Breviarium Romanum.* The recitation of the Office is made much easier by the use of a *Horae Diurnae* for the shorter Hours, and of a separate volume for the *Officia Votiva.* The *Octavarium* is needed for the proper celebration of the octaves of Patrons.

Third, The *Rituale Romanum* or its compendium the *Excerpta ex Rituali Romano*, published in Baltimore. The latter is most useful to missionary priests on account of several additions in the vernacular; but the complete Ritual should also be found in every priest's library. It contains rubrics, prayers and blessings, *v. g.*, for the sick, which have been omitted in the Excerpta and yet should not be neglected in the holy ministry.

A necessary complement of the Missal and the Breviary is the annual *Calendarium* or *Ordo divini Officii*, which indicates day by day what Mass is to be celebrated and what Office to be recited. No one, even well versed in rubrics, can trust his knowledge or his memory for the continually shifting and mixing offices and feasts. A glance at the Ordo can alone obviate all omissions and mistakes. So weighty is the little book in the eyes of the Church that one is allowed to follow its directions even when they are known to be wrong.

II.—BOOKS VERY USEFUL.

Under this heading comes a very large number of extracts from the liturgical books already mentioned, and of commentaries on rubrics, among which the priest is free to choose; although he should make sure to own some.

The principal and more useful extracts are the *Officium Defunctorum*, with musical notes to serve at Masses and Offices for the dead; the *Graduale* and the *Vesperale* likewise with plain chant notes, the use of which would be such an improvement in high Masses and Vespers on the theatrical music that but too often turns our churches into concert halls.

Other commodious extracts are the *Hebdomada Sacra* and the *Benedictionale*, the latter of which contains all the blessings approved by the Sacred Congregation of Rites. Our people have a deep faith in the power of the priesthood to confer temporal favors as well as spiritual graces by approved blessings, and, if properly instructed, the faithful will not incur the danger of turning their confidence into superstition. Let them not be harshly repulsed when they ask for succor which the Church itself provides, while at the same time the *cupiditas turpis lucri*, or even the appearance thereof, should be scrupulously shunned.

To these books it is good to add here the strictly liturgical *Pontificale Romanum*, which will be found handy for episcopal visits and functions. The *Martyrologium Romanum* will also often prove to be a well met friend.

Coming now to books auxiliary to liturgy, either by comment or by translation, I would indicate as almost indispensable the *Ceremonial of the Church in the United States*. The work was first published as an official handbook of liturgy by order of the First Plenary Council of Baltimore after it had received the approbation of the Holy See, and the following editions with their several additions, although not thus approved, enjoy nevertheless the highest authority, as they continued to be prescribed by the Second Plenary Council and by many provincial and diocesan synods.

As a text book on liturgy the best undoubtedly and the most complete for its size is the *Sacrae Liturgiae Praxis* of De Herdt, a work universally known and esteemed. It gives the rubrics of the Missal, of the Breviary and of the Ritual, and explains them in all their possible complications. Wapelhorst's *Compendium Liturgiae Sacrae* is shorter, but, while neglecting the extended dissertations of De Herdt, it indicates very systematically the various actions of the sacred ministers and of their assistants. The *Quaestiones Mechlinienses* are a kind of resumé of De Herdt for the Breviary and the Missal. They explain briefly the main theoretical and practical questions which a student of rubrics may wish to have solved, and they adapt, where necessary,

the rules to this country. O'Loan has also given a good manual on the *Ceremonies of some Ecclesiastical Functions.* Likewise Schober, *Caeremoniale Missarum solemnium et pontificalium*, etc. Two other books must be added here; both having the same title, *On the Ceremonies of the Mass*, but different authors—Sullivan, and Schouppe.

A thorough commentary on the Ritual is Baruffaldi, *Ad Rituale Romanum Commentaria*, but a more accessible one is the well known *Notes* of O'Kane *on the Rubrics of the Roman Ritual.* Hughes has two good little volumes on the *Ceremonies of High Mass* and *Low Mass*, while McCallen's *Manual for Acolytes* will help the young levites around the altar to perform their functions with propriety and edification. Fr. Schneider's *Manuale Clericorum* and *Manuale Sacerdotum* both present many decrees and instructions useful to priests as well as to seminarians. Le Manuel du Prêtre, the *Manual of the Priest*, has been adapted to the United States in two languages by the Bishop of Burlington. It will be found a most convenient handbook for the missionary priest on many subjects which pertain to the practice of the liturgy, as well as to the instruction of the people on its meaning. It is a small "Liturgical Year."

III.—OTHER HELPS IN LITURGY.

Some ecclesiastics need more liturgical books and larger commentaries than those described thus far. We mean the priests who make a special study of this interesting matter, or those who have to guide others in the learning or the practice of rubrics, *viz.:* specialists, teachers, and masters of ceremonies. In their libraries you will find the *Ceremoniale Episcoporum* with its commentary, the *Praxis Pontificalis* of De Herdt, or the shorter *Commentaria* on the *Pontifical* and the *Ceremonial* by Proto, and also the *Rites of Sacerdotal Ordination*, translated by Dr. Lynch, and of *Episcopal Consecration* edited by Rev. J. McMahon. Nor would any such library be thought complete without the *Manuale Sacrarum Ceremoniarum* of Martinucci, the fullest and most accurate delineator of sacred ceremonies, or without the *Decreta authentica S. Congregationis Rituum*, as edited either by

Gardellini or his alphabetical imitator, W. Muhlbauer. In the same connection occurs Falise's *Liturgiae Practicae Compendium* and his *S. Congregationis Decreta authentica.* A very convenient book for reference on the same decrees is Adone's *Synopsis Canonica Liturgica*, while for rubrics in general the *Bibliotheca Canonica*, etc., of Ferraris, is full of information. Such, too, on the Mass is the exhaustive work of Benedict XIV *de Sacrificio Missae.*

Other useful liturgical books are Bouvry: *Expositio Rubricarum*, similar to De Herdt, as likewise is *Romsee*, re-edited by Hazé. *Baldeschi* is a good manual of sacred ceremonies, and the late publication of Schober, *Explanatio critica editionis typicae Breviarii Romani* is very exhaustive. The *Praxis Synodalis* of Bishop Messmer cannot be dispensed with for the proper celebration of councils and synods.

A good liturgical library requires on its shelves the *Liturgical Year* of Dom Gueranger, the great restorer of liturgical unity in France, who expounds with so much love the literal and spiritual sense of the sacred ceremonies together with their history and variations. Readers on the matter will also find much help in the *Translation of the Breviary* by the Marquis of Bute, and in the *History of the Mass*, by O'Brien.

If there was need of enlarging upon the subject we might quote another array of books. But those we have described will suffice to make up a solid liturgical library, both for the missionary priest and for the deeper student of liturgical lore.

H. GABRIELS,
Bishop of Ogdensburg.

THE LIBRARY OF A PRIEST.

SIXTH ARTICLE.

DEPARTMENT OF SACRED MUSIC.

THE position occupied by the present contribution to the series of articles on the Library of a Priest is meant, the writer assumes, as an indication of the liturgical importance of the subject. For, liturgically considered,

music forms quite as important a detail of ceremonial observances as any other rubrical prescription. With a view to the splendor of Divine Service, the Church has graciously permitted, in the "Missa Cantata," a derogation from the rubrical completeness of the Solemn Mass. The conditions of a missionary country limit the possibility of the latter to rather rare occasions. Deacons and sub-deacons are not plentiful here. The Church sanctions a ceremonial splendor which can dispense with their assistance. But it is worthy of note that under no circumstances will she accept such a desirable substitute for Solemn Mass (nor, *a fortiori*, Solemn Mass itself), unless the musical part of the ceremony be adequately provided for. There must be a "choir," and it must sing, or at least try to sing. And the celebrant himself is not permitted to recite or declaim the Preface, Pater Noster, Dominus Vobiscum, etc., but must *sing* them, or try to sing them. We have said that the musical part of the ceremony must be *adequately* provided for. But to "try to sing" can hardly be considered such an adequate provision as the Church, we conceive, postulates, if not enforces.

Music has become, in the lapse of ages, almost as important a factor in secular as in clerical education. Ministering powerfully to the culture of heart and head and hand, it would seem as if the exquisite training in music of the old Athenians were to be re-enacted in our age, and the prophetic dreamings of Plato were to be fulfilled in our midst. The children in our churches are beginning to sit in judgment upon their elders. Neither the ill-trained and harsh-voiced choir in the gallery, nor the many-toned and mutually contradictory ministers at the altar, may hope long to escape a juvenile parody. The people, too, enduring patiently, between altar and choir-loft, the quaintness of either extreme, have often a higher knowledge and juster appreciation of music than both. We narrate a thrice-told tale. Discussion, abuse, merriment, despair, seem to have filled out the chapter of the literature of the reform movement in sacred music. Unfortunately, no common basis of reform has been agreed upon by the reformers. And in suggesting

books for the Library of a Priest, the writer feels that he can be of service only to those who "agree to disagree." The sweet subject of music has been an immemorial battle-ground for many opposing factions. Shall we escape the usual fate of the peace-maker?

Besides its relationship with the sacred culture of the priest, music claims his attention in the same secular manner as it does the attention of any professional man. No culture is supposed to be complete in our times, which does not include some familiarity with the history of music, and with its aesthetic and, in a slight degree, technical characteristics. Trusting that we shall not have infringed too largely on the domain of the succeeding paper on "General Culture," we will suggest a few works which we have found serviceable in this matter.

I.—BOOKS FOR THE PRIEST.

Magister Choralis, by Rev. F. Haberl (Fr. Pustet, N. Y.), is now the classical work on Gregorian Chant. Besides a short history of Plain Chant, it contains chapters on the Science and Practice, on the Mass and Divine Office, Special Functions, with many illustrative observations by the translator. It is especially serviceable because of its very full collection of chants sung by the celebrant and sacred ministers at various functions. All the Prefaces are given with notation. The scientific treatment of the theory of Plain Chant is, however, too erudite at times for unaided study. The organist should possess and study it. Much better for private study is Archbishop Walsh's *Grammar of Gregorian Chant*, (Dublin: M. H. Gill & Son), based on the foregoing work, containing many chants, exercises, etc. An excellent, but very elementary work is Singenberger's *Short Instructions in the Art of Singing Plain Chant*, (Pustet & Co., N. Y.) It is meant principally for choirs and schools where the rudiments of chant are to be imparted.

II.—BOOKS FOR THE CHURCH.

The recent Decree concerning Plain Chant, reaffirming that of a decade ago, urges again upon all the churches the

adoption of the official edition of F. Pustet. The will of the Holy See is not imposed as a formal obligation, however, but rather as an urgent exhortation. A catalogue of the liturgical publications of Pustet & Co. should be in the priest's library. Of these the *Graduale* furnishes all the chants for a liturgically complete musical service at Mass; and the *Vesperale* does the same thing for Vespers. The *Processionale* contains, *inter alia*, the *Ordo ad visitandas parochias*, and the Litany of the Holy Name (serviceable at "Sacred Heart" celebrations instead of that of Loretto). The *Kyriale* recommends itself for its handy and inexpensive character. Containing the various chants for the *Ordinarium Missae*, besides the *Te Deum*, etc., it would serve well as a hand-book for choirs beginning the experiment of a Plain Chant Mass. Pustet & Co. publish accompaniments to the *Graduale* and *Vesperale*, by Haberl and Hanisch, and two separate styles of accompaniment of the *Ordinarium* by Dr. Witt and J. Hanisch respectively. Another style is that of C. Becker, whose *Organum ad Graduale Romanum* can be obtained of J. Singenberger (St. Francis, Wis.). Oberhoffer's *Organ School for Catholic Organists* will be found very useful to organists desiring to perfect themselves in Plain Chant accompaniments (Pustet & Co.). For use in schools and choirs we may also mention the *Manual of Sacred Chant*, by Rev. Jos. Mohr, S.J., (Pustet & Co.), containing the Ordinary of the Mass, the Psalms and Hymns of Vespers for the entire year, and a collection of Latin hymns and prayers suitable for various devotions.

With respect to Cecilian music, it should be noted here that Prof. Singenberger (St. Francis, Wis.), has compiled a very careful and complete *Catalogue* of the works of the best polyphonic masters, ancient and modern. To particularize amongst these compositions does not enter into the scope of this paper. Every library should possess a copy of the *Catalogue*.

With respect to congregational singing, we note, *First, The Roman Hymnal*, by the Rev. J. B. Young, S.J., (Pustet), containing a large collection, in modern notation,

of English and Latin hymns, besides all the High Masses of the *Graduale*, and all the Vespers that may occur on Sundays and holy days, in full. *English and Latin Hymns* (the same author and publisher), consisting of the harmonies to Part I of the *Roman Hymnal*, is a separate volume. The accompaniments to the Masses and Vespers (Parts II and III) may be obtained in the accompaniments to the chants (mentioned above) by Hanisch and Haberl. A little volume containing merely the words of the hymns is also published by the same firm.

Second. Somewhat similar in scope to the above is *The Catholic Hymnal*, by the Rev. Alfred Young, C.S.P., (The Cath. Pub. Soc., N. Y.), an excellent and inexpensive book.

Third. An Order of Divine Praise and Prayer is a very small pamphlet containing prayers interspersed with hymns (the same author and publisher).

Apropos of congregational singing, the Rev. Alfred Young contributed some years ago an exhaustive series of papers on this subject to the *Catholic World.* The present writer also contributed to the REVIEW two comprehensive papers on the same subject. *Studies in Worship Music*, by John S. Curwen (London: J. S. Curwen & Sons), describes various systems of congregational singing in the Protestant churches; in a second volume (entitled *Second Series*) some attention is paid to the Cecilian movement. These volumes contain some instructive suggestions, and will repay perusal by those interested in this subject.

With respect to what is styled "modern" sacred music, we have neither space nor care to particularize. All musical firms publish "collections" of an endless variety of titles, scope, character, and of all degrees of worth and worthlessness. We venture to suggest, however, obtaining the catalogues of J. Fischer & Bros., 7 Bible House, N. Y., and the great catalogue of L. Schwann, Dusseldorf, furnished gratis by J. Fischer & Bros.; also Novello's catalogue (Novello, Ewer & Co., New York and London). A list of Masses is recommended in Appendix B of Father Taunton's *History and Growth of Church Music* (London: Burns and Oates).

III.—BOOKS FOR THE SCHOOL.

We would advise to obtain from Ginn & Co., Boston, their descriptive catalogue of the *National Music Course*, adopted, on the recommendation of the writer, in the *Course of Study for the Philadelphia Parochial Schools.* The system has been found to give excellent results in the Philadelphia Parochial Schools. The *Course of Study* just mentioned should be obtained, and in it will be found a carefully graded course of musical instruction, and some illustrative remarks in the *Appendix* to the "Primary" volume.

Of editions of musical courses for schools there is no end. Publishers will gladly submit their publications for inspection.

Attention may be again directed here to Prof. Singenberger's excellent Primer of Plain Chant. *Practical Hints on Boy Choir Training*, by G. E. Stubbs (E. & J. B. Young & Co., New York) contains many serviceable hints. Those who are interested in the subject of children's voices and how to train them in the schools, might also read with profit *The Child's Voice*, by Messrs. Behnke and Browne (Boston: O. Ditson & Co.). School entertainments furnish an endless and very saddening illustration of how-not-to-train children's voices. These may be broken or rendered harsh for life by the school shouting that commonly passes for "singing."

IV.—GENERAL CULTURE.

We suggest: Father Taunton's little work already alluded to; Ritter's *History of Music* (Boston: O. Ditson & Co.,) in 2 vols., a very readable compendium; Parry's *Art of Music* (D. Appleton & Co., N. Y.,) which presupposes some technical knowledge; Father Zahm's elegant work on *Sound and Music* (Chicago: A. C. McClurg & Co.), an admirably written popular presentation of the scientific *rapport* between acoustics and music; Stainer's *Music of the Bible* (Cassell & Co., N. Y.,) containing an interesting account, with fine pictorial illustrations, of ancient musical instruments, and of the modern types developed from them; the "Standard"

oratorios, symphonies, cantatas and operas, 4 vols. (published by McClurg & Co., Chicago,) containing a description of the masterpieces of musical art, together with short accounts of the composers. We content ourselves with this modest list; for "of making books" about music and musicians, "there is no end."

H. T. HENRY.

Overbrook Seminary.

THE STUDY OF CANON LAW IN THE UNITED STATES.

SECOND ARTICLE.

IT will hardly be denied that canonical science is destined to assume it proper proportions in this country. The prominent position which the Third Plenary Council of Baltimore gave to Canon Law should serve to show its importance and its authority. We are of the opinion that, aside from the advantages which we pointed out in a preceding article, the significance of this fact is not sufficiently appreciated. We venture to say that the last prejudice against this science would soon disappear, if Canon Law were more generally studied, and received its proper development in the lecture hall. Up to the present time, the course in Canon Law in our Seminaries has been comparatively meagre. Under pretext of unity and of economy of time, it has usually been studied in connection with other subjects upon which it has direct bearing. The canonical laws governing ordination and the hierarchy, are studied as a part of Dogmatic Theology, while the canonical aspects of marriage, the obligations of the clerical state, vows, etc. are treated of in Moral Theology. As a result of this combination there is confusion and a lack of precise knowledge of these tracts. And such students as are taught by this system, though they learn the more essential parts of the Church's Law, cannot discern the distinctive character of the science, nor value it at its true worth. It is of importance, therefore, that ecclesiastical law should be taught everywhere *ex professo*; that its solid framework should be clearly outlined; and that students

should know the connection between this science and the matters that stand related to it. Moreover, in some classes the professor should trace the formation of the ecclesiastical code, showing the many sources from which its laws have flowed, and the historical influences which have contributed to their enactment. Thus, without spending any very considerable amount of time, young students might be given a clear general outline of the law, and those whose minds would be attracted to further study of the subject, could prosecute it by themselves with but little difficulty. Perhaps, too, some might be found who would devote themselves to a thorough and systematic course in Canon Law. Having made the preparatory studies in the manner we have suggested, the students would then be capable of taking up the study of *Corpus Juris*, and of deriving real profit from the higher special teaching given in our Catholic Universities. Without this preliminary preparation, special instruction will lose much of its usefulness, and the results will be found necessarily small and unsatisfactory, the lack of a foundation sufficiently broad and deep, making it impossible to rear a solid and lofty edifice. If we wish, therefore, the Church in the United States to benefit in the future by the assured helps of Canon Law, the path we must now enter on is plain.

Had it been possible from the beginning to observe the general law always and everywhere, there would be no necessity now for deploring certain things, out of harmony, of course, with all principle, whose consequences have been so difficult to repair; nor would we be obliged to look on the regrettable habit of some, of preferring personal, and consequently narrow, views, to the general good and the wisdom of the universal Church. Happily, we have never entertained voluntarily any prejudice hostile to pontifical right. On the contrary, we have ever professed ourselves strong upholders of it, and on every occasion of difficulty we have looked to Rome for direction, redress and support. But the time has come when we should no longer act blindly. It should not be enough for us to know that we can appeal when we con-

sider ourselves injured; but we should be able to recognize whether or not we have been really wronged; whether the first thing to be done be not to acquire a better knowledge of our duty and the need of conducting oneself more in the spirit of liberty than of license. The old excuse of the imperfect conditions incidental to a newly organized state or society, has given rise in part to many loose interpretations, and even infringements, of the law; but to-day, now that matters have assumed a more normal aspect, when the hierarchy is firmly established, and parishes are numerous and flourishing, every step forward should be in the direction of positive law, since this is a first requisite of good government.

We feel that the ideas we have set forth in this paper will gradually meet with the approbation of the clergy in general, in proportion as the influence of the select body of young canonists whose formation we have just now foreshadowed, will make itself felt in public affairs; for it is certain that for the next fifteen years the rôle of the canonist in this country will be of considerable importance, and that his influence will increase from day to day. The student of Canon Law, therefore, has before him the noble duty of contributing to the wise government of the Church, either by the help his scholarship will afford his bishop, or by the knowledge and esteem of ecclesiastical legislation, which his learned publications will beget among his confrères.

The special devotion to Canon Law which we have been urging, need not bring with it any inaptitude for other ecclesiastical duties, as many might be tempted to believe. Nor have we any intention of exciting ambitious desires, or of opening up gilded horizons to the young student. Without doubt it is necessary that we should have the holy ambition of serving the Church generously, and of placing at her disposal all our talents and all our energies; but the devotion of a priest should always be humble and disinterested, and turned away from alluring perspectives that present only vistas of self-love.

It belongs to the Ordinaries to settle the value of each

one's ability and to decide who will be of service to the diocese; for, a man competent, indeed, in other respects, might be of little use as a canonist, because of some defect or other of which he himself is unconscious, but which his superiors discern, and recognize as unfitting him for that office.

But the special attention even such a one would give to Canon Law would be far from unprofitable, as we shall see from what follows.

Canon Law is bound up with the other Sacred Sciences, and in examining this bond we answer the objection which to us seems to be perhaps the most specious of those generally urged against its study, namely, that of its great specialization and, consequently, of its unprofitableness to one who has consecrated himself to it, unless he should afterward be assigned to such duties as require a particular canonical training.

Canon Law—let us not tire of the repetition—has not for a single end, as some imagine, judicial practice and the nice intricacies of procedure; it includes an infinity of varied questions, and in its application extends over a multitude of subjects and conditions. So far from being a restricted specialty which is placed outside of other branches of ecclesiastical knowledge, it supposes and completes them all. Take up a book of Dogmatic Theology, for instance; you will find theses in it whose ultimate consequences are canonical precepts; to try to formulate Canon Law without going back at each moment to dogmatic principles would be to attempt the impossible. Besides the few revealed principles from which the dogmatic developments which compose our theology have been logically made, it has been necessary for the Church, in order to answer the difficulties raised during the course of the centuries, to have recourse to adaptations of a human character. It is into cases of this kind that Canon Law very often enters. Note its connection with Penance, Censures, etc., and see if Canon Law does not admirably explain and illustrate the doctrine of divine pardon, and of the coercive power of the society of Christ.

The points of contact of Canon Law and Moral Theology are so well known that it seems needless to lay further stress upon them. While the subject of one especially concerns the internal conscience, taking into consideration the intrinsic goodness or malice of an act, the other primarily regards the external conscience, in view of the duties imposed by the obligations of Christian society. But how often do not both mutually explain and complete each other!

If we now recognize the variety and range of the subsidiary sciences which Canon Law requires, we shall fully understand how, far from narrowing the mind, as is sometimes pretended, far from rendering one less fitted for public preaching or discussion, Canon Law, on the contrary, is a kind of synthetic guide, of decided advantage to the priest, systematizing for him his reading and his studies. Is it not true that each day, whether in the chair or in the the pulpit, in conversation or in the public journals, we are under the necessity of strengthening our arguments by juridical principles or historical facts? For often we are obliged to acknowledge as erroneous conceptions which are voiced in most dogmatic assertions by priests who have better intentions than information. If they had a sound idea of the law and jurisprudence of the Church, they would not make these blunders which belittle, and sometimes dishonor, us in the eyes of non-Catholics. Not long ago, we read in the papers some silly reflections of a certain otherwise intelligent ecclesiastic, on the occasion of I know not what interdict placed by a bishop upon one of his priests. The writer set forth the inalienable rights of a free man and a citizen, and inquired how these primitive privileges resulting from the natural law could be diminished by ecclesiastical authority, etc. All this useless noise and confusion came solely from a misconception of the relations of natural law and canonical practice. Two excesses are to be avoided. One consists in regarding these two domains as absolutely distinct, and in not taking into account, in setting forth the obligations imposed by the Church, the inviolable principles of natural right. But if this forgetfulness is pernicious, the

other mistake is not less dangerous; for it is as necessary not to grant to reason more than it has a right to exact, as not to contemn the sacred authority of the Church, or the power of its hierarchy. Did we disregard these principles in practice we should fall, and that very readily, into the Protestant system; and all unity, all ecclesiastical subordination would gradually crumble away.

We could extend these reflections upon the relations of natural and canonical law to much greater length, and could dwell for a long time on the wise principles that are designed to prevent inprudent interpretations of either, but this is not the place; it is sufficient to have indicated that, in a very practical point of view and one of daily application, the canonist can find a use for his knowledge with advantage to himself and to others. Cases of this kind will offer themselves very frequently, if we consider the various other laws, positive as well as prohibitive. A fund, too, of wise counsels will come with a thorough knowledge of the laws of the Church.

And now, if we consider the mutual co-operation which law and history afford, the field becomes still more extended. The knowledge of history is indispensable to the canonist; for without it he can understand nothing of the discipline of past ages; customs and institutions would be confused in a dark cloud in which his glance could not distinguish any precise line. The spirit of law would be unintelligible without the commentary of humanity's record.

But how advantageously Canon Law, in its turn, serves history! Many an occurrence enveloped in the shades of oblivion, indicated only by some vague and incomprehensible allusion in an unnoticed corner of a document, has been placed in relief by a juridical text. In this respect, therefore, in one way as well as in another, the importance of Canon Law united to history, will often appear in the course of a sacerdotal career. Does any one wish for a demonstration of this which it was recently given us to make?

From time to time some non-Catholic, some minister of a denomination, raises an objection against our faith. It must

be acknowledged that very often these questions are proposed, these remarks are formulated, with the sincere conviction that our Church, which has permitted, praised, commanded certain acts of government, certain atrocious repressions, etc., cannot be the true Church. An argument of this kind has its influence. Our separated brother tries to convince himself that he is in the right path : he sets forth his reasons and they are worthy of consideration. But how will we solve his objection if, as in the example which I have in mind, it is the result of an erroneous interpretation at once of an historical fact and a juridical document? It will be necessary for the Catholic apologist to examine the facts closely, to observe the character of the times, and the nature of the legislation; the answer will ordinarily present itself when these elements have been placed in juxtaposition by a mind familiar with ecclesiastical legislation. Here is an instance in proof. A few months ago a Protestant controversialist bitterly reproached the Roman Church for having authorized crime, by not holding guilty of homicide those who tortured schismatics. See what a theme for endless elaboration could be found here. In point of fact, the forty-seventh chapter of the *Decretum Gratiani* bears the following title: "Non sunt homicidae qui adversus excommunicatos zelo matris Ecclesiae armantur." Behold one of the laws included in the code of the Catholic Church! . . . . Is it not execrable? . . . etc. But whoever should thus argue would not know that the *Decretum Gratiani* is not a text having authority by itself, and that a particular decision, such as that quoted in the passage here indicated, is not to be extended to varying conditions. It would have been necessary, therefore, for the objector to investigate the circumstances in which the cruel recommendation which has been the cause of scandal was made. The schismatics in question in this case were very dangerous rebels, who were putting Italy to fire and sword, at the time when Pope Urban II wrote to the Bishop of Lucca (Tuscany), the letter whose terms are incriminated. If the controversialist had taken the pains to read the context with greater attention,

he would have readily seen that there was question of legitimate repression of a veritable war against rebels who were aided by the entire lawless element. He would have ascertained also, and this without doubt would have completely altered his impression, that the Pope, foreseeing some excess of the soldiery, justly commanded the bishop to impose due penance upon those of the defenders of order who, forgetful of their office as preservers of justice and protectors of religion, should act through personal animosity, or perpetrate unnecessary cruelties in the discharge of their military duty.

A priest acquainted with Canon Law and accustomed to thumbing the leaves of the *Corpus Juris*, would find himself able to solve the objection immediately, by establishing the nature of the *Decretum Gratiani*, and by making a prudent use of the rules for interpreting ecclesiastical laws. Examples of this kind might be multiplied indefinitely, but is is time to bring these reflections to a close.

Canon Law is not, therefore, a superfluous study, it is not, as some are occasionally pleased to say, because they do not understand it aright, a vestige of the methods of the Middle Ages, or a dangerous stronghold of subterfuge ; it is a valuable source of information, often of great present importance, very practical, and, let us add, very necessary. Let the clergy of our country become persuaded of this truth, and I am convinced that, after the first efforts which every beginning demands, they will find in their knowledge and its application a fruitful source of power and of intellectual satisfaction.

G. PÈRIES.

Catholic University of America.

THE ENCYLICAL "PROVIDENTISSIMUS DEUS."

PART II.

DIFFICULTIES and discussions arising from scientific sources have come up in the past. But at present, it is idle to make a comparison between these sciences and the scientific teaching of Scripture, since Scripture does not

teach science; it is idle to impute errors to the sacred writers because of a lack of scientific accuracy in their language, because the inerrancy claimed for them is not of that sort. One might as well look into Homer's Iliad for chemistry, or into Livy for a description of an iron-clad battle-ship, as into the Bible for a scientific exposition of the physical constitution of the universe, or for a disclosure by anticipation, of those discoveries which have been made by modern science.

All the difficulties of this nature, and all the imputations of error against the Scripture, in respect to science, have been carefully and thoroughly discussed by competent scholars, and the main questions have received solutions which are sufficient for the vindication of the thesis as rightly understood, of the inerrancy of the Bible.

One of these questions has been respecting the six days of Genesis. It is a settled point, that Moses affirms nothing for or against the long, geological periods preceding the creation of man, and the appearance and disappearance of the earth's fauna and flora during these periods. There is nothing on the constitution of the solar and stellar systems, and nothing which has a bearing on the nebular theory, so generally regarded as probable by Catholic as well as other scientists, and notably advocated under a new form by M. Faye. Even the theory of evolution, in one or other form, receives a certain amount of favor, or at least toleration. The universality of the Noachian deluge, which used to be a matter of warm dispute, is now regarded as an open question. F. Brandi, who has no affinities with any "new school" of interpreters, admits the restriction of the local area of the deluge. He maintains its extension over the whole actually inhabited surface of the earth, yet there are other scholars, whose names he mentions with respect, who regard it as partial even relatively to the human race. As to the chronology of the period between Adam and Abraham, the best scholars agree that no precise and definite system can be constructed from data furnished by Moses. We may look, then, elsewhere, wherever we can find data for a probable estimate of the time which elapsed

between the creation and the deluge, between Noah and Abraham, between Abraham and Moses, an estimate which cannot be exact and certain, but which must allow an addition of twenty or more centuries to the forty of the short vulgar reckoning of the time between the creation of Adam and the birth of Christ. F. Brandi admits the twenty centuries, without difficulty, and approves in general of what F. Zahm has lately published on this class of topics.

F. Brandi, in his little work, does not attempt a thorough and exhaustive discussion of objections against the inerrancy of the Scriptures. The volume is mainly a reprint of articles which first appeared in the *Civilta Cattolica*, and in it he merely examines some trivial and futile criticism on the Encyclical by anonymous writers in two magazines. They have repeated some of the stale accusations of scientific errors in the sacred writings, which are really hardly worth refuting at the present time. With these there are interspersed some accusations of contradictory statements and other errors in historical narratives, which are more worthy of examination and discussion.

The really important questions lie within the historical field. A large part of the Bible is historical. Within this historical domain, of course, truth is historical truth, agreement of the narrative with the actual facts and the course of events as they really occurred. Honesty and sincerity of intention in the writers, access to authentic sources of information, competence in the witnesses upon whose testimony depends the credibility of the narration, and the substantial correctness of the historical record, are, in this category, of prime importance. In another aspect, the doctrinal and ethical authority of the writers and their books, and their inspiration in regard to all matters of this kind, are of the most essential importance. They all come short, however, of the exigencies of the case. It is not enough to vindicate the inspiration and inerrancy of the Scriptures in doctrine and morals, and their substantial historical verity in respect to all facts connected with dogma. Inspiration throughout, in all parts, to the extent of securing the truth of every

statement, and excluding all error whatever, goes much beyond these positions.

We must remember that we have not one sole question to deal with, *viz.:* what is of faith or a certain theological conclusion concerning the inspired verity and inerrancy of the Scriptures? When this question is fully answered, we are confronted by another; how shall we prove the unerring verity of the Scriptures to those who do not obey the authority of the Church, or of the Scriptures giving testimony to themselves? We must come down to the level of our adversaries, precisely as we do in those arguments which are within the field of the preamble of faith. We must discuss all questions respecting the canonical books, precisely as we would if they were mere human compositions; and it is only after such a discussion that we can proceed to urge their divine claims, and ride into the field which we have won in the chariot of the Church.

There is a great task on the hands of Catholic scholars. Recent investigations in ancient history and archaeology, the thorough study of Oriental languages, the scrutinizing methods and processes of the higher criticism, have laid open an almost boundless field of research and discovery, of rational theory and ingenious conjecture, under that very horizon where the ancient history of religion is domiciled, Catholic scholars must engage in these same researches and make themselves masters in all these branches of knowledge, in order to vindicate successfully their religion on historical and critical grounds. Herein lies the chief significance and importance of the Encyclical. It is a loud and earnest exhortation to the study of all these human environments of the divine and eternal revelation and religion of God, whose culmination is Christianity, and whose principal and most venerable record-book is the Bible. The Bible being the word of God, the God of our fathers, the God of history, whose power created the earth and its nations, whose providence has ruled the destinies of mankind in all ages, in view of the coming Christ and His Church, the focus in which all rays of truth concentrate, converging from the past, and

diverging in all directions into the future, all true and genuine discoveries must confirm and illustrate its truth. In point of fact, they have done so to a remarkable extent. These erudite and ingenious investigators have not gone altogether upon devious and misleading tracks. They have not been universally animated by a dominant spirit of anti-Christian prejudice, or directed by a hostile purpose. Even when they have been possessed by the irreligious and sceptical demon, they have come out upon unexpected places, and unwittingly have served the cause of truth. But they have to a considerable extent been honest and desirous of finding truth ; often even desirous of serving Christianity, as they understand it. Apart from a small and diminishing number of the old school among German and English Protestants who have defended the Bible very much after the manner of Catholics, the modern scholars who have devoted themselves to the study and criticism of all the remaining monuments of ancient Oriental history, the Hebrew sacred books included, though disagreeing among themselves, have followed in common the road and method of rationalism. They have left on one side, and disregarded the authority of the Bible as the inspired word of God, and have treated it precisely as they treat all the works of ancient literature ; except that in too many cases, they show it less respect. The avowed and consistent rationalists reject on *a priori* grounds everything that is supernatural. "It is a lamentable fact," writes Leo XIII, "that there are many who with great labor carry out and publish investigations on the monuments of antiquity, the manners and institutions and other illustrative subjects, and whose chief purpose in all this is too often to find mistakes in the sacred writings, and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but also unfairness; in their eyes a profane book or ancient document is trusted without hesitation as if no suspicion of error could attach to it, whilst the Scripture, if there is only an appearance to their view of error, is set down without any fair discussion as untrustworthy."

It is evident that it is incumbent on Catholic scholars to examine all the alleged historical errors in the sacred books which are brought to view, whether by writers who deserve this severe censure of the Holy Father, or by others, who are not intentionally hostile or unfair. This has been done heretofore, and by a considerable number of learned men. But it is necessary to repeat and carry on the work.

It is truly an arduous task, extensive and complicated, and beset with difficulties. The Holy Father has said, after speaking of questions relating to physical science and criticism, and of the methods to be employed in solving them, "the principles here laid down will apply to cognate sciences, and especially to history."

The intention of this direction and its application to historical questions, on account of its brevity, is not perfectly clear. The formal and the material parts of a sacred writing which is essentially historical, are not so easily distinguished as in other cases. It is not easy to determine, when and how far the distinction between absolute and relative truth can be justly applied, and how far the principle that God speaks to men through the sacred writers *more humano*, may permit us to distinguish, in historical narratives, that which is true according to a popular and common style and manner of description, from an accuracy and precision, and an exact chronological order, which are strictly scientific.

In regard to this particular department of exegesis and hermeneutics, it is obvious at first sight, that we need the labor and the expositions of the most competent scholars to determine what parts of the Old Testament having an historical form, must be classified as being strictly and essentially historical. If there are some such parts that may be regarded as sacred allegories, similar to the parables of the Gospel, as epic or dramatic poems, it is evident that the truth which must be ascribed to them, and the inerrancy of their human authors, are to be taken in a different sense from an unerring verity in the narration of actual facts and events; since their intention and scope is not the relation of facts, but the teaching and illustration of religious and moral truths in figura-

tive language. It is most important to determine as far as possible, whether there are any portions of Holy Scripture, as for instance the Book of Job, which may be, or which probably ought to be regarded in this light. If there are any such portions, it is important to determine which they are. But, if this method of interpretation be inadmissible in any instance or in every instance, where it has been suggested, it is still more requisite for the complete vindication of the verity of the Scriptures in all their parts, to prove this point, by critical and doctrinal arguments.

When we consider those sacred writings which are purely historical, there arises a question as to how far a certain benignity and latitude of interpretation must be allowed, on account of the simple, inartificial, often fragmentary and incomplete style of some of these narratives. To a certain extent it is plain enough, that this latitude must be allowed in interpreting the language of the sacred writers; just as it is in the case of purely human compositions, of the same kind.

What the sacred writer intends to make known, and expresses in language sufficient for his purpose, according to the intention of the inspiring Spirit, and under His controlling direction, must be received as true. The notion of his escaping or being left free, at times, from this divine influence so as to be liable to human mistakes in what he intends to assert, and actually does say in language, must be excluded. But his intention must not be extended to the point of a perfect coincidence with the entire and precise truth in regard to the matter, as it really is, and is known to God, in each and every instance, and in all particulars. What God wishes him to tell, he tells, without omitting or adding anything. But God may not wish him to tell all that might be told. Nor, does He wish him to use language with a supernatural art, which is above his human capacity, and superior to the ordinary manner of speaking and writing which is in common use. It is the will of God to make use of human literature, didactical, poetical, historical, as a medium through which His word may be transmitted, *more*

humano to men. There may be imperfections of literary art in this medium, imperfections of idiom, rhetoric, grammar, obscurities, ambiguities. We know that it has been left exposed to accidents, in passing down through the hands of transcribers, so that in many cases it is difficult or even impossible to determine what were the exact words of the original text. In a word, the Bible is not an immediate, but a mediate creation of God; a casket of divine truth, which God designed, but which human genius and art constructed, under His supervision. The formal part is divine, the material part is human. Through an error in this regard, both the advocates and the opposers of the Sacred Scriptures have made the mistake of applying wrong measures and rules of criticism and interpretation to their contents. The first have thought to find a certain kind of literal truth which was not there, and the latter have fancied that they have found errors where there are none.

Sometimes, the case is so plain that the simplest common sense makes this mistake impossible, and a reference to some of these cases may illustrate the principle we are now talking about, and give a clue to its application in cases that are more obscure.

St. John, describing how the disciples crossed the lake, after the miraculous feeding of the five thousand, says: "when they had rowed, therefore, about five and twenty or thirty furlongs they see Jesus walking on the sea."

Why did the Evangelist write this, as if he could not tell more exactly just how far they had rowed? His language denotes indefinitely some distance between twenty-five and thirty furlongs, according to a rough estimate. If it were actually twenty-four, or thirty furlongs, this would make no difference in the truth of the statement, which was intended not to give the mathematical measurement of the distance passed over, but only an approximation to it. Probably, he did not know, at the time, what was the exact distance, or he had forgotten it, when he wrote. God certainly knew it, but did not choose to tell John, or move him to write with mathematical precision the absolute truth in the matter.

The relative truth was enough for the purpose of the narrative, and this alone was intended.

At the end of his Gospel, St. John writes: "But there are also many other things which Jesus did; which, if they were written, every one, the world itself, I think, would not be able to contain the books that should be written."

In the literal sense, even if this were taken as signifying that the libraries of the world would not hold all these books, this would be an absurd sentence. Who could be foolish enough to impute such an absurdity to St. John? It is plain at sight that he uses an hyperbole, and intends only to say that a minute life of Jesus Christ, relating in full all that He ever said and did, from His infancy to His ascension into heaven, might be made to fill many volumes, and would furnish an inexhaustible theme for admiring and devout comment. And, in fact, if all the books which have been written about Jesus Christ and His divine mission were collected, they would make a large library, nor do they begin to exhaust the wonders which God alone can adequately comprehend.

I fear that I may seem to be trifling, in expending so many words upon instances of this kind, in which only the most futile criticism could find any objection against the truth and inspiration of the scriptural record. But, it must be remembered, that the greatest part of hostile criticism is futile and trivial to the last degree: so much so, that the hostile critics themselves speedily reject with scorn and scoffing the ineptitudes of their compeers, to make way for their own.

From the time when Origen brought his keen intelligence and vast learning to bear against Celsus, in the vindication of the Scriptures, until now, a valiant legion of combatants have been engaged in the conflict against the anti-Christian hosts who come up to make war on the citadel of truth. It is to be hoped and expected, that the earnest admonition of Leo XIII, to which several of the principal Catholic Universities have heartily responded, will awaken an increased zeal, ardor and industry in the prosecution of all those studies which are related to the science of the Holy Scriptures.

The most precious and abundant fruits will surely be the result of this thorough and persevering application of a great number of the most competent scholars in all parts of Christendom to these studies.

One most important part of the extensive and complicated task that is imposed on this class of scholars, is the vindication of the teaching of the Encyclical, respecting the inerrancy of the sacred writers, as secured to them by their divine inspiration. The most pressing present need of this vindication is in respect to documents of ancient history contained in the canonical books.

It is necessary to prove scientifically, that they agree with each other, that they are not discredited by any sure and trustworthy monuments of profane history; that they are genuine, authentic and credible narrations of historical facts, so entirely true and trustworthy that they cannot be proved to contain any errors or mistakes of their authors or compilers, in respect to the records which they intended to commit to writing, and the purpose that was within the scope of their intention.

A. F. HEWIT, C.S.P.

Catholic University of America.

(*To be continued.*)

THE SOLUTION OF THE "MANCHESTER" CASE AND ITS CRITICISMS.

THE solution given to "A Case of Conscience," published in the March number of the REVIEW, has given rise to some criticism. The *Casus*, which was signed MANCHESTER, was as follows:

Robert is a Catholic, but doubtful about his baptism, because he finds no mention of it in the baptismal register, and he knows also that his parents were very careless in matters of religion. He marries Albina, a Protestant girl, who says she does not know whether she was ever baptized. After a year of married life, Albina suddenly elopes with

another man, and Robert receives no intelligence as to her whereabouts. Dissatisfied with his condition, and thinking to do better, Robert after some time marries a Catholic girl, Mary, who induces him to go to confession, which he had neglected for a long time.

He puts his case, as stated, before a priest, asking what he has to do to become thoroughly reconciled to the Church. The following questions arise in the mind of the confessor :

1. Should Robert be baptized conditionally ; or would it be at least prudent to have him baptized since there is no certainty of his baptism in childhood ?

2. If Robert is to be baptized conditionally, must he make a general confession of his whole life ?

3. Was the first marriage valid ? Is the second marriage valid ? What practical steps must Robert be advised to take in order to be fully reconciled to the Church ?

MANCHESTER.

The answers given in the solution, to the above questions were, briefly : *Ad Prim.* Robert can be baptized conditionally ; because, according to St. Alphonsus, "a *dubium tenue* concerning the validity of a baptism is sufficient for doing so," and "the two facts mentioned in the case are, *prima facie*, well calculated to give rise to such a doubt." But should these two facts be such as to carry with them more than a "*dubium tenue*," "then Robert not only may, but must be baptized."

Ad Sec. Robert is not obliged to make a general confession of all the mortal sins committed prior to his last confession ; and if the baptism is repeated because of a well-grounded doubt, he is not obliged, strictly speaking, to confess even the mortal sins committed since his last confession.

Ad Tert. Robert's both marriages are doubtful ; and, for the present, things should be left *in statu quo.*

For a clear understanding of the objections urged against the above solution, and of the answer to these by Father Sabetti, it would be well to read the original *Casus* in the

March number. We give below the full text of the objections, then immediately after, Father Sabetti's answer.

THE OBJECTIONS.

Rev. and dear Sir:—In your recent issue (March) I find the solution of a matrimonial case that is not, to mine as well as others' mind, fully in keeping with authority. May you give the following observations your attention in the nearest future issue of the REVIEW. The question is very much discussed in our diocese with diversity of opinion. The majority of the priests maintain that Robert ought not to be baptized, not even conditionally, because the existing doubt, as to his first baptism, is not sufficiently well grounded. In Konings we read, (No. 1263): "Agatur de adultis, qui nati sunt ex parentibus Catholicis et inter fideles educati, quamvis testimonium non habeatur accepti Baptismi, modo pro contraria graves non occurrant rationes." (St. Lig., Lib. vi, N. 134, Not. ii, page 627.) St. Liguori proceeds to explain the term "*graves rationes*" by quoting Laym. C. 5, No. 4, (a veneficis parentibus natus est, a diabolo valde infestatur, nec sciri potest ullo indicio, ubi vel a quo baptizatus fuerit") in such a case "tales conjecturae, praesumptionem accepti baptismi tollant et contrarium verisimile efficiant." Gury corroborates the above statement, page 529, Quaer. 2°. Cardinal Gousset (2 vol. moral. page 56, says: "S'ils ont été élevés chrétiennement parmi les fidèles on doit présumer qu'ils ont été baptisés, tant qu'on ne prouvera pas évidemment le contraire. C'est la décision du Pape Innocent III, 'De illo natus christianis parentibus et inter christianos est fideliter conversatus, tam violenter praesumitur quod fuerit baptizatus, ut haec praesumptio pro certitudine sit habenda, donec evidentissimis forsitan argumentis contrarium probaretur.'" (Cap. Veniens de presbytero non baptizato.)

Cardinal Gousset, No. 94, says that baptism should be repeated only when, among other grave reasons, it is not certain whether the parents are Christians. And such is not the condition of the parents in the present case, therefore baptism should not be repeated, not even conditionally.

Additional weight is found in "The Pastor," vol. iv, page 64. The S. C. O. S., replying to a doubt proposed, said, "Censendum validum baptisma in ordine ad validitatem matrimonii."

Die 9 Sept. 1868. Collectanea 243.

August 1, 1883 Bishop Gross (now Archbishop) solicited a decision of questions, pertaining to the validity of marriage when the validity hinged on a doubtful baptism. The Sacred Congregation replied that if the parents belonged to a sect in which baptism is received then baptism is to be presumed. In the case engaging our attention, the parents are not only Christians, believing in the efficacy of baptism, but they are Catholics. Their disloyalty to the Church goes not militate against their faith in baptism. Rome answered Bishop Gross "Neque alter conjux cognoscatur positive contrarius collationi baptismi, praesumendus est baptismus" Pastor Vol. iv. page 237.

It obviously follows from the above authorities that the first marriage is valid and consequently Robert is bound, and shall be bound to his first wife until death. The second union is null and void. The marriage tie is never broken by a doubt of the present nature. His freedom is not to be presumed but proved. In the vi. vol. of the AMERICAN ECCLESIASTICAL REVIEW, page 9 we read:

"The Church accepts a baptism even doubtful, as a sufficient disposition to render a marriage valid and binding." I conclude with these words of St. Liguori, (Lib. vi. No. 134 Not. ii.) "Quod baptizandi non sunt, neque *sub conditione*, adulti, qui nati sunt ex-parentibus christianis et inter fideles educati, quamvis nullum testimonium habeatur accepti baptismi."

Therefore Robert is bound to remain with his first and only legitimate wife and ought not to be baptized, not even conditionally.

MANCHESTER.

THE ANSWER OF FATHER SABETTI.

Having been requested by the Editor of this REVIEW to express an opinion regarding exceptions made to the solution of the "Manchester" case, published in the March issue, I beg leave to submit the following remarks:

The solution is to my mind substantially correct. Undoubtedly a few verbal modifications could be introduced with advantage here and there, and it would, in passages, suffer a clearer and more exhaustive treatment; but, as it stands, it is in strict keeping with the teaching of the best

theologians; without passing the bounds of moderation it is broad and eminently conducive to the salvation of souls, and finally it precludes, as far as is prudently possible, all danger of irreverence in the administration of holy Baptism. On the other hand, the objections raised by the "Rev. Correspondent" from Manchester have no solid foundation whatever, and their whole motive seems to be a timid and unreasonable determination to confine within unnecessary limits God's abundant means of grace, on the ill-founded pretext of keeping holy and sacred the Sacraments instituted by our Lord. These views I will try to express more at length when discussing the reasons and authorities alleged on each side.

In the solution of the case adopted by the REVIEW, and referred to above by the "Rev. Correspondent," two points are involved. One turns on a principle, the other on the application of that principle. The "Rev. Correspondent" assuredly evinces great learning and a commendable familiarity with works on theology; but he seems to have utterly failed to grasp the full force of a principle which, it must be conceded, underlies the administration of the Sacraments. Small wonder, then, if in the application of that principle, he goes too far and unduly restricts the use of those Heaven-appointed means of salvation.

This principle, in its bearing on Baptism, may be thus briefly stated. A "dubium tenue," or, as others put it, a "dubium utcumque rationabile," in favor of the validity of the matter is sufficient warrant to administer the Sacrament, conditionally of course, to such as have never received it and are at present in danger of death. A doubt of the same degree against the validity of Baptism already conferred is ground sufficient for conditional repetition. The fundamental reason, on which this doctrine is based, lies in the circumstance that whilst on the one hand Baptism is absolutely necessary for salvation, on the other all danger of sacrilege is avoided by administering it conditionally. This is likewise the teaching of the best theologians. St. Alphonsus, for instance, Lib. 1, Tract 1, de conscientia, n. 49, writes

as follows: "In extrema necessitate bene uti possumus qualibet opinione non solum probabili, sed etiam *tenuiter probabili* pro valore sacramenti, ut recte dicunt Holzman . . . et alii communiter, modo sacramentum conferatur sub conditione; quia conditio satis reparat sacramenti injuriam, si forte invalide conferatur, et contra necessitas sufficiens et justa est causa sacramenti conditionate conferendi." The same is inculcated in even stronger language by the Holy Doctor, Lib. vi., n. 103, where he speaks of Baptism in particular. Here are his words: "Et hic sedulo notandum, quod in extrema necessitate, si nequit haberi materia certa, potest et debet adhiberi qualiscumque dubia sub conditione, t communiter dicunt Concina . . . Et hoc procedit non solum quando est tantum probabilis opinio pro valore Sacramenti (Baptismi) sed etiam quando est *tenniter probabilis*, ut recte dicunt Antoine . . . Ratio est, quia conditio sub qua Sacramentum ministratur, sat reparat sacramenti injuriam; et contra, necessitas sat justa est causa sacramentum eo casu sic conditionate ministrandi. Et quando minister potest sacramentum Baptismi sic conferre, ad id tenetur quidem sub gravi ex praecepto charitatis."

Lehmkuhl is more forcible still in vol. 2, cap. iii, de Sacramentis iterandis, n. 16. He begins by laying down the following rule: "Licet sub conditione sacramentum iterare, quando rationabile dubium de sacramento valide collato adest." He then proceeds to explain the meaning of this "rationabile dubium" by saying that it is any motive besides *a mere and empty scruple*, "Generatim (dubium) tunc censetur rationabile, quando spectatis circumstantiis, *non pro mero et inani scrupulo* haberi debet." Not satisfied with this, he adds the explanation offered by Gobat, who writes: "dubium rationabile *seu non aperte vanum.*"

Now the "Rev. Correspondent" is plainly of opinion that this doctrine cannot be held. He had another principle, on the strength of which he affirms that baptism can be repeated only when a doubt as to the first baptism is "sufficiently well grounded." The difference between the two principles is evident. He who is actuated by the first would

say, "yes, I will baptize you unless I am openly forbidden to do so," whilst he who with the "Rev. Correspondent" follows the second principle, would say, "yes, I will baptize you provided I am fully authorized to do it." An explanation of this difference may be found in the circumstance that whilst St. Alphonsus, Lehmkuhl, Gobat, Gury and many, many others, relying on the axiom, "Sacramenta propter homines," are chiefly concerned with the salvation of souls, and admit, both in principle and in fact, that we are the *ministers* of the Sacraments, the "Rev. Correspondent," on the contrary, assumes that it is our first duty to be their *keepers*, and to see that no harm accrue to their sanctity.

Coming now to the application of the principle I ask: Do the two facts mentioned in the case constitute *a mere and empty scruple?* Is it *openly idle*—"aperte vanum"—to believe that Robert was never baptized? Can we with justice brand the opinion maintaining that he had never received baptism, as less than *tenuiter probabilis?* The first fact is that Robert "finds no mention of his baptism in the baptismal register." Apart from the consideration that this English translation lacks some of the strength of the original Latin—"Robertus . . . nomen suum in nullo libro baptizatorum inscriptum invenit"—I remark that inquiry has, therefore, been made, and that this inquiry has been productive of no positive results. Supposing as we must suppose, that the priest who presumably baptized him did his duty, this absence of Robert's name from the baptismal register cannot well be explained. But perhaps Robert cannot find his name because the baptismal register has been destroyed by fire, or lost, or stolen; or because the priest who baptized him kept no register at all, or kept it carelessly. I answer that we have no right to take it for granted that such accidents or irregularities have actually had place. I further contend that the very words of the case evidently suppose the existence of registers wherein the names of other children are recorded. The second fact mentioned in the case as giving rise to Robert's doubt is that "he knows . . . his parents were very careless in matters of religion." Now

this may mean very little, or nothing, or a great deal, and if so, it is certainly not "*aperte vanum*" to believe that Robert's parents never asked to have their child baptized. We know very well that in France, for instance, some parents, whilst very negligent with regard to hearing Mass on Sunday, abstaining from meat on Friday, and frequenting the Sacrament of Penance, are scrupulously careful to have their children baptized, and buried with the rites of the Church. But in this country would it be absurd to think that when both parents are "very careless"—valde negligentes in officiis religionis—the child might grow up without baptism? The meaning of a concrete fact is different according to the circumstances of places, persons and customs; and this is just the reason why Lehmkuhl teaches that "dubium censetur rationabile . . . quando, *spectatis circumstantiis*, non pro mero et inani scrupulo haberi debet."

But what process of reasoning led the "Rev. Correspondent" to refuse to Robert the only means of salvation instituted by our Lord? He has, he fancies, authority on his side. Before discussing this phase of the question, let me begin with a remark I think absolutely necessary. It is one thing to prove that an act is unlawful, forbidden, sinful; and another to prove that it may be done. For the first, neither one nor ten authorities would be sufficient. You need the full "consensus theologorum," or an explicit declaration of the Church. But for the second, you need only a probability, and in our case, owing to the fact that all danger of sacrilege is removed by the conditional administration of the Sacrament, you need only a doubtful or extremely small probability. Therefore, even if the "Rev. Correspondent" happened to have some authorities on his side, his contention "that Robert ought not to be baptized" would still remain unproved. For it is well to bear in mind that an obligation, positive or negative, as the case may be, which is supported only by a few scattered authorities, cannot carry with it more than a probable weight, and that a probable obligation is and must be considered by the theologians as

of no binding force as long as *probabilism* is and must be held sacred.

Let us now examine the authorities brought forward by the "Rev. Correspondent." The first is Konings who (n. 1263) having said that baptism may and should be repeated in cases of doubt, adds that this doubt does not exist "Si agatur de adultis qui nati sunt ex parentibus catholicis et inter fideles educati, quamvis testimonium non habeant accepti Baptismi." Is this exactly the case of Robert? Not at all. There are at least two great differences. For while the adult spoken of by the learned Redemptorist is born of Catholic parents, of whom nothing disparaging is said, and has grown up amongst people attached to their religion—inter fideles—our Robert has had Catholic parents, it is true, but parents very careless in matters of religion, and has been educated in this country, surrounded by the faithful and infidels, Protestants and Jews. Father Konings, indeed, does not require "a well grounded doubt," but only a "dubium non spernendum," which is the equivalent of the "non aperte vanum" of Gobat.

His next authority is St. Alphonsus, but only by smooth insinuation and by *innuendo*, inasmuch as "he proceeds to explain the term *graves rationes* by quoting Laymann." This is evidently meant to leave the reader under the false impression that the holy Doctor is entirely of the opinion that baptism ought not in the present circumstances to be repeated; whereas the contrary would have been clearly made manifest, had the whole text been given. Why did the "Rev. Correspondent" close his eyes to the passage wherein St. Alphonsus quotes these words of the V. Council of Carthage: "Quoties non inveniuntur certissimi testes, qui eos baptizatos esse sine dubitatione testentur, absque ullo scrupulo esse baptizandos?" He could have then with profit closed the book and asked himself if we have such "certissimi testes" in favor of Robert's baptism. Or, if he preferred to continue, he should have read n. 134 to the end, and should have transcribed for our benefit the following paragraph: "Refert autem P. Zaccharia in annot. ad Croix

lib. 6. p. 1. n. 410, censuisse S. C. baptizandam esse sub conditione quamdam mulierem, eo quod nullum potuerit reperiri vestigium baptismi, nec matrimonii parentum assertorum." A little reflection would make wonderfully evident how closely this decision bears upon the case before us.

But what about Laymann in the section alluded to by St. Alphonsus? Here is the whole text, *de Baptismo.* Lib. v, Tract. ii, c. v. n, 4, "Existimo, interdum etiam adulto inter fideles educato conferendum esse Baptismum sub conditione, si tales conjecturae adsint, puta quia v. g. a veneficis parentibus natus est, a diabolo valde infestatur, nec sciri potest ullo indicio ubi vel a quo baptizatus fuerit, quae praesumptionem accepti Baptismi tollant, et contrarium verosimile efficiant." Now I ask: Is this against the solution offered by the REVIEW? Certainly not. On the contrary, it proves its entire correctness. For although we are at a loss to know whether Robert "a diabolo infestatur;" we do most emphatically know that he was born of parents worse than "veneficis" and that "nullo indicio sciri potest ubi vel a quo baptizatus fuerit."

Now let us devote a few minutes to Cardinal Gousset who, vol. 2, page 50, n. 94, says: "S'ils ont été élevés chrétiennement parmi les fidéles, on doit présumer qu'ils ont été baptizés, tant qu'on ne prouvera pas évidemment le contraire. C'est la décision du pape Innocent III." With all due respect to the eminent French theologian, I beg leave to remark that this translation of the Pope's decision is not correct; for the words "tant qu'on ne prouvera pas evidemment le contraire" are not the equivalent of the Latin "donec evidentissimis forsitan argumentis contrarium probaretur." I remark also that this decision, even mollified by the "forsitan" and the "probaretur," proves too much. The circumstances, therefore, in which it was rendered, should have been carefully stated to make the matter clear and well understood. Laymann, after quoting it, adds the following explanation: "Ubi fortasse idcirco evidentiora argumenta in partem contrariam Innocentius requirit, quia loquitur de adulto, qui per fidem et actum contritionis salvari potest,

etiamsi sacramentum Baptismi non acceperit, qui etiam inter Christianos natus et educatus, alia sacramenta participavit, ideoque difficilius, et cum majore populi admiratione et scandalo, Baptismum, quamvis sub conditione, accepturus esset."

The "Rev. Correspondent," aware perhaps that the foregoing is very weak, calls our attention to another statement from the same author in the following words: "Cardinal Gousset, (n. 94,) says that Baptism should be repeated only when, among other grave reasons, it is not certain whether the parents are Christian, and such is not the condition of the parents in the present case, therefore, Baptism should not be repeated, not even conditionally"—Poor Robert! Why is he treated so cruelly!—Let us try to save him from this last terrible blow. Had the "Rev. Correspondent" in this instance, given us the exact words of the Cardinal, as he did before, no shadow of an argument could have been deduced therefrom. The adverb "only"—seulment—does not exist in the original. Here it is, "On baptizera sans condition, apres les avoir instruits, les étrangèrs qui, ayant vècu sans pratiquer la religion chrètienne, declarent ignorer s'ils ont ètè baptizès, sans pouvoir donner aucun indice de leur Baptême, ignorant meme si leur parents etaient chretiens."—To this opinion I subscribe most willingly; but because the individuals in question have to be baptized conditionally, it is poor logic to conclude that Robert must, therefore, be denied the same privilege.

With regard to the decision given by the S. C. S. Officii, 9 Sept. 1868, from which the "Rev. Correspondent" says "additional weight" comes to his contention, I must be pardoned the remark that it has no bearing whatever on the point at issue. The question asked was: "Utrum si dubium de valore Baptismi remaneat, et non visum sit opportunum solvere dubium de his qui sic dubie baptizati sunt, in rebus quae ad matrimonium spectant, ac si vere et valide baptizati fuissent judicandum sit, vel non?" To this question the following answer was given: "Censendum est validum Baptisma in ordine ad validitatem matrimonii."—Can words say more clearly that Rome here gives no decision concern-

ing Baptism? To *consider* Baptism valid is a thing quite different from *stating* that it *is* as a matter of fact valid. The import, therefore, of the whole decision comes to this, that the doubt affecting Baptism, in a specified case, is not extended to the marriage. In other words, the impediment *disparitatis cultus* is not in such cases urged. The Church's prerogative in the matter was long ago well known, for this impediment is of ecclesiastical origin; and now we, moreover, know from the decision cited above that the Church does not wish to insist on the impediment. The same remark can be applied to the answers given by the Congregation S. R., et U. I., Aug. 1, 1883, to Archbishop Gross, who was at that time Bishop of Savannah. The only difference is that cases, wherein the validity of marriage hinges on a doubtful baptism, are there given more in detail.

As no other point is raised by the "Rev. Correspondent," I conclude by again avowing thorough agreement with the solution of the case previously given by this REVIEW.

A. SABETTI, S.J.

Woodstock College, Md.

FESTUM MANIFESTATIONIS IMMACULATAE VIRGINIS MARIAE A SACRO NUMISMATE.

THE doctrine of the Immaculate Conception of the Mother of our Redeemer, is as ancient as the Mystery of the Redemption. It forms a necessary part of that great plan of human reparation, decreed before the ages in the all-conceiving mind of Eternal Wisdom. The first intonations of the mystery reach our ears from the earthly Paradise. The words of the Almighty recorded in the Book of Genesis, resound throughout all time. They announce the coming of a New Mother, a Mother of life, a Mother who, like her Off-spring, shall be victorious over the devil, and shall pass untouched by his evil machinations to the fulfilment of her great office. Then the writer of the

Gospel of Jesus Christ transmitted the doctrine of that Immaculate Mother to future generations: "Hail full of grace, the Lord is with thee." Finally, the Church has proclaimed as a fact laid up in the deposit of her faith, that one, and only one, and that one the Mother of God, by a most singular miracle of grace, and a prodigious act of God's redeeming power, was exempted from the stain of original sin.

This article of our holy faith has always been the universal conviction of pious Catholics; and their pious belief and the devotion which springs from it, are the faithful reflection of pastoral teaching.

Devout Christians have a sure instinct in discerning the mysteries of holy faith, and in rejecting what is opposed to it, because the Holy Ghost who animates the Church, has made them too, the instruments of divine tradition. Hence, St. Augustine says: "In matters whereupon the Scripture has not spoken clearly, the custom of the people of God, or the institutions of our predecessors, are to be held as law." Ep. 36 ad Consul. . . . And the learned Petavius says, regarding the present subject: "I am inclined toward the Immaculate Conception, most especially by that common sentiment which is entertained of it by all the faithful, who have this deeply rooted in the innermost recesses of their minds; and by all the signs and devotions in their power, they bear witness that nothing was ever created by God more chaste, more pure, more innocent, more alien, in short, from every condition and stain of sin than that Virgin." . . .

The same writer says, in another place: "It is to be believed, that God has made manifest to Catholic Christians that complete apprehension of what the Immaculate Virgin is, and has inspired that notion and that firm persuasion regarding her." Thus, faith in this mystery moved through the living frame of the Church, before it was spoken clearly with her lips, and it was manifested in these latter days, before the authority of the Church had pronounced upon it, by the miraculous medal, the favorite symbol of devotion to the Immaculate Conception. The medal was revealed to a

simple and holy virgin, a member of the community of the Daughters of Charity, founded by the apostle of charity, St. Vincent de Paul. The Blessed Virgin appeared to her in the mother-house at Paris, on the 27th of November, in the year 1830, and several times afterwards, ordering her to have a medal struck according to the design given in the revelation. But the Sister's director was slow in fulfilling her request, and only, when two years later, he communicated the matter to His Grace the Archbishop of Paris, who favored the idea and approved of the design of the medal, did the apparition appear impressed on metal, a representation of the Immaculate Mother as she appears in the great vision of the Apocalypse, with the inscription: "O Mary, conceived without sin, pray for us who have recourse to thee." On the reverse of the medal is the letter M surmounted by a cross, and underneath, the Sacred Hearts of Jesus and Mary. It has been in use a little more than half a century, and countless have been the favors, the graces, the preservations, the conversions, the miraculous interventions, of which it has been the occasion; hence it has acquired the name of miraculous. Of the many miracles related in the annals of the Congregation of the Mission, I will mention one juridically authenticated by the authorities in Rome. It is the well-known conversion of Alphonse Ratisbonne. He was a young, high-spirited and accomplished Jew, well known, highly connected, and most strongly tenacious of his Israelite convictions. His contempt of Christianity had been deepened into hatred through the conversion of his brother.

In 1842, when at the highest content with his opinions, and looking forward to an early marriage with an accomplished lady of his race, he is induced by a pious Catholic gentleman to place the medal of our Immaculate Lady round his neck. I need not say that the prayers of his friend accompanied that act which Ratisbonne regarded but with ridicule. It was in Rome, and he entered the church of St. Andrew delle Fratte to wile away a few moments whilst waiting for his Catholic friend. Suddenly our Lady appeared to him. She spoke not, but she signed with her hand, and he

fell upon his knees, and in a few moments more he arose a changed being. Judaism had left him, and ignorant as he had been of the truths of Christianity up to that moment, he was found to be completely instructed in all Catholic doctrine, and burning with desire for the Sacraments.

Hereupon, for the love of Christ, he renounced all the brilliant prospects which life had opened to him, and embraced the Cross.

During the present year, the Holy See has granted to the two families of St. Vincent de Paul a most precious favor, in recognizing juridically the apparition of the Immaculate Virgin Mary to Sister Catherine Labouré. It has thereby sanctioned the wonderful devotion of the faithful for the medal, and has acknowledged Mary's intercession by means of this devotion. A Decree has been issued establishing a feast in commemoration of the first appearance of the Immaculate Conception to Sister Catherine, and likewise an Office and a Mass proper for the occasion. The following is the Decree :

DECRETUM.

Congregationis Missionis.

Rmus D. Antonius Fiat, Superior Generalis Congregationis Missionariorum a S. Vincentio a Paulo Sanctissimum Dominum nostrum Leonem Papam XIII suplex exoravit, ut benigne reputans mirabilem inter Christifideles propagationem Sacri Numismatis, quod ab Immaculata Deiparae Conceptione nuncupatur, nec non filialis pietatis augmenta et uberrimos sive temporalis, sive spiritualis salutis fructus omnibus perspectissimos, qui in Christianam Rempublicam exinde dimanarunt, dignaretur rem totam Sacrae Rituum Congregationis examini concredere, ut, legitimis, quae supernaturalem tanti eventus originem apprime comprobant, documentis data opera perspectis, solemne festum cum Officio et Missa propriis sub ritu duplici secundae classis in honorem Beatae Mariae Virginis Immaculatae a *Sacro Numismate* ab universa Congregatione sibi commissa, de ipsius cultu et propagatione praecipue merita, celebrari posset. Quum vero ejusmodi preces, cum schemate Officii et Missae, a me infrascripto Cardinali Sacrae Rituum Congregationis Praefecto et Causae Ponente in Ordinariis Sacrae ipsius Congregationis Comitiis subsignata die ad Vaticanum habitis relatae

fuerint, Emi. et Rmi. Patres Sacris tuendis Ritibus Praepositi, omnibus maturo examine perpensis, atque audito R. P. D. Augustino Caprara S. Fidei Promotore, rescribendum censuerunt: *Pro gratia, et, quoad Officium et Missam,* ad Emum. Ponentem cum Promotore Fidei. Die 10 Julii, 1894.

Quare ejusmodi Officii et Missae a meipso subscripto Cardinali una cum eodem Promotore Fidei novo schemate confecto, prouti heic praejacet Decreto, Sanctitas Sua, ad relationem mei ipsius Cardinalis Praefecti, illud approbavit, simulque Festum sub titulo Manifestationis Immaculatae Virginis Mariae a *Sacro Numismate* quotannis die 27 Novembris, ab Alumnis Congregationis Missionis sub ritu duplici secundae classis, et ab expetentibus locorum Ordinariis Religiosorumque Familiis sub ritu duplici majori celebrandum indulsit.

Die 23 iisdem mense et anno.

✠ CAJ. *Card.* ALOISI-MASELLA, *S. R. C. Praef.*
ALOISIUS TRIPEPI, *Secretarius.*

The new feast under the title of the Manifestation of the Immaculate Virgin Mary of "the holy Medal" is to be celebrated on the 27th day of November each year. The recitation of the proper office is limited to the Vincentian Fathers, and the proper Mass can only be celebrated in the churches of the Congregation of the Mission and in the chapels of the Daughters of Charity. Yet this beautiful Office and the special Mass will be granted to Dioceses and Religious Orders by the due application to the proper authorities.

The office "Manifestationis Immaculatae Mariae Virginis a Sacro Numismate," is the office of the Blessed Virgin per annum, with proper Antiphons, and the lessons of the first Nocturn are taken from the Apocalypse, ch. xii., beginning with the apparition of the Blessed Virgin: "Signum magnum apparuit in coelo: Mulier amicta sole, et luna sub pedibus ejus, et in capite ejus corona stellarum duodecim." The lessons of the second Nocturn relate the history of the miraculous medal, which I will give below. The lessons of the third Nocturn are taken from the homily of St. Bernard commenting upon the miracle of Cana, which expresses admirably the spirit of the Feast.

LESSONS OF THE SECOND NOCTURN.

Lectio IV.—Anno Christi millesimo octingentesimo trigesimo, quod legitima testantur monumenta, Beatissima Dei Mater sanctimoniali cuidam feminae, Catharinae Labouré nuncupatae, e familia Puellarum Caritatis sancti Vincentii a Paulo, sese videndam exhibuit; eamdemque jussit curare ut Numisma in honorem Immaculatae Conceptionis suae cuderetur. Cudendi autem ea lex erat ex visu, ut in adversa fronte Deiparae prostaret effigies, virgineo quidem pede serpentis proterens caput, manibus vero patulis subjectum terrae orbem radiis illustrans; inscripta circum circa ea prece; O Maria, concepta sine peccato, ores pro nobis qui ad te confugimus. Inesse autem in fronte aversa sacrosanctum Mariae nomen debebat, eminente supra crucis signo, binis inferius adjectis cordibus, altero obsito spinis, altero ense transfosso. Jubenti Virgini paruit puella; remque divinitus acceptam eventus comprobavit. Vix enim novum Numisma in vulgus prodiit, illico a Christifidelibus, uti religio Matri sanctissimae pergrata, coli certatim ac gestari coeptum; in Gallia primum, mox, probantibus episcopis, ubique terrarum. Cujus augescentis in dies reverentiae ac fiduciae in causa fuit, quod a Virgine respiciente plurima patrabantur mira seu corporis aerumnis levandis, seu animis e vitiorum coeno eruendis.

Lectio V.—In his illud prae caeteris memoratu dignum, quod Alphonso Ratisbonne Romae contigit decimo tertio Kalendas Februarii anno millesimo octingentesimo secundo, legitimo ecclesiasticae auctoritatis testimonio comprobatum. Argentorati judaicis ortus parentibus, in Orientem iter faciens Alphonsus Romae substiterat . . . et caetera, uti jam allatum.

Lectio VI.—Tantae igitur pientissimae Matris per sacrum Numisma potentiae ac liberalitatis ut memoria recoleretur, simulque christianarum gentium erga Immaculatam ejusdem Virginis Conceptionem religio amplioris haberet auctus, censuit Apostolica Sedes, quod dudum ab ea pro sacratissimo Rosario et Carmelitico Scapulari concessum fuerat, Manifestationem hanc sanctissimae Dei Parentis et sacrum ipsius Numisma peculiari festo quotannis commemoranda. Quamobrem, tota factorum serie a Sacra Rituum Congregatione recognita matureque perpensa, ex ejusdem Congregationis consulto Leo decimus tertius Pontifex Maximus Societati Presbyterorum Sancti Vincentii a Paulo, quibus et sancti Auctoris lege semper fuit illabem Mariae originem profiteri et colere, Manifestationis ejusdem Beatae Virginis Officium et Missam celebrare

concessit, idemque indultum ad singulos Episcopos ac Religiosorum familias petentes extendit.

The holy Mass commences with the words God spoke to Moses, announcing the wonders which would be wrought in favor of the people and ordering them to remember these benefits that they might please Him by keeping the law. In like manner we should remember the benefits God bestows upon us by Mary's intercession, and thus enjoy her protection, that we may, as the prayer of the Mass says, obtain the eternal joys of heaven.

Introitus.—Exod. 13. 9. Erit quasi signum in manu tua, et quasi monumentum ante oculos tuos, et ut lex Domini semper sit in ore tuo.

Oratio.—Domine Jesu Christe, qui beatissimam Virginem Mariam Matrem tuam ab origine immaculatam innumuris miraculis clarescere voluisti; concede; ut ejusdem patrocinium semper implorantes, gaudia consequamur aeterna.

The lesson of the Epistle, taken from the Apocalypse, teaches us, that the Blessed Virgin appeared to her faithful servants even in the first ages of the Church, as she has been pleased to appear from time to time in later centuries, in order to assure the faithful of her continuous protection and to impart to them consolation in the hour of trial.

The Gospel, taken from St. John, ch. 2., relates the miracle of Cana effected by the word of the Mother, which inspires the faithful with confidence in her powerful intercession at the throne of her divine Son.

Finally, the prayer of Postcommunion inculcates that God wishes to impart His gifts to us through the hands of Mary.

A plenary indulgence is granted to all the faithful who, after receiving the Sacraments of Penance and Holy Eucharist, pray for the intention of the Holy Father, in the churches of the Congregation of the Mission, or in the chapels annexed to the houses of the Daughters of Charity, on the 27th day of November, the feast of the Manifestation of the Immaculate Virgin Mary of the Holy Medal. This indulgence is granted at present for seven years.

A. K.

CONFERENCES.

CLERICS STAYING AT ROME WITHOUT PERMISSION OF THE ORDINARY.

There are constantly to be found in Rome a number of foreign clerics, secular and religious, who are disposed to take up their residence in the Holy City *ad indefinitum.* Outside of those whom official business or studies detain there with the consent of their bishops, others are to be found who consider the territory of the Holy City a sort of ecclesiastical free-hold, where they are exempted from local jurisdiction and responsibility to their Ordinaries, and which at the same time affords them a certain vague but unapproachable protection against being called to account. Some simply leave their mission work (resign) and seek rest in the Eternal City, which they are enabled to do, because they have either sufficient patrimony or sufficient savings from their past labors. Others wish to lodge a complaint against their bishops and consider themselves free to seek redress in person at the supreme ecclesiastical court in Rome. Others again simply find a pretext to be away from home and their diocesan work ; for it is quite possible to live on the stipends received from daily celebrating Mass, or by obtaining some private office or chaplaincy which yields sufficient emolument to enable a cleric to live in modest but aristocratic fashion "abroad."

It appears that bishops have from time to time lodged complaints against this abuse, whereby the Holy City is made a refuge for dissatisfied and delinquent clerics, who thus evade the discipline of their own Diocesans and yield anything but edification to the faithful in Rome. To stop the abuse Leo XIII has issued very stringent ordinances to be enforced at once, and the terms of which leave no uncertainty as to the mind of the Holy Father on the subject.

These ordinances have been sent to every parish priest in

Rome with the instruction that they were to be placed in the sacristies of the churches as a notice to clerical sojourners who are without leave from their diocesan superiors.

The first rule states that no priest or cleric of another diocese, whether secular or regular (extra claustra degentes) may take up his permanent residence in Rome, without an express permit from the S. Congregation of the Council.

Secondly, strange priests and clerics who live at present in Rome are to return to their dioceses within one month from the date of the Decree, unless they hold a benefit or office which obliges them to residence, which implies the tacit, if not explicit, consent of their Ordinaries.

Thirdly, no cleric or priest is to be selected or admitted to any official position, which requires residence at Rome, unless he have commendatory letters from his own bishop, as well as the approval of the Holy See. Any benefices, hereafter conferred without previous consent of the Ordinary, are null and void.

Those who are in Rome for the purpose of pursuing special studies, or for any other legitimate business, are, after the completion of the same, obliged to return to their dioceses without delay. If, during their sojourn in the Holy City, they have been guilty of any misdemeanor, they are to be reported, through the Roman Vicariate, to their own bishops.

A violation of the preceding ordinances, under whatever pretext, or a contumacious opposition to their execution entails upon the delinquent *suspensio ipso facto incurrenda.*

The text of the Decree will be found in the *Analecta* of this number.

THE ASSOCIATION OF THE HOLY FAMILY.

Qu. You will confer a favor on some of your readers by stating how the names of the *Pia Associatio S. Familiae* are to be sent, indirectly or directly to Rome.

Resp. The Holy Father ordained that each Ordinary appoint a *moderator* who is to see that the Association be introduced according to the prescribed form and rules in the

different parishes of the diocese. Each pastor is to keep a list of the families enrolled, and there is to be another list kept by the moderator, of all the parishes enrolled. The diocesan moderator communicates with Rome giving an account of the introduction of the Association and its progress. This is the meaning of the clause in the rules: "mox (moderator) *exemplar* (operis) ad Urbem mittet."

Hence it suffices to keep a list, to be renewed annually, of the families enrolled in the parish. This list is to be open to the *moderator* who thus assures himself of the state and progress of the work in the diocese, whereof he makes a report to the Cardinal President in Rome.

The individual names need not, we take it, be sent there. (See AMERICAN ECCLESIASTICAL REVIEW for *Documents*, *Statutes*, *Rules* and various *Decisions* of the S. Congregation on this subject. Vol. VII (Oct. 1892) p. 310, 317 etc. (Nov. 1892) p. 380, 391–397. Vol. XI (Oct. 1894) p. 306.)

CAN THEY BE MARRIED?

Qu. William whose baptism is doubtful, marries Kate who was never baptized. They live together for about nine years, when Kate sues for divorce on the ground of her husband's neglect and cruelty toward her and his children. An opportunity offers to place the children under Catholic care. They are instructed and baptized. Finally Kate herself is received into the Church. She now wants to marry another who is a Catholic. Can they be married?

Resp. Presumably, yes. If there is a real doubt about the baptism of William, either as to the fact of its ever having been administered, or as to the fact of its having been validly administered, then the first marriage is invalid *ob impedimentum disparitatis cultus.* Such is the decision of the S. C. S. Officii 7 Jul. 1880, in answer to the *dubium*: "Matrimonium dubie baptizati cum non baptizata estne validum? *Respondit*: Matrimonium habendum esse uti invalidum ob impedimentum cultûs disparitatis." (Vide Gasparri Vol. I, n. 603.)

ANALECTA.

S. CONGREGATIONE DE PROPAGANDA FIDE.

PROTOCOLLO N. 11757. OGETTO.

Circa dispensationem ab abstinentia favore operariorum in Statibus Foederatis Am.

ROMA li 15 Marzo, 1895.

EME. AC RME. DNE. MI. OBME.

Haec S. Congregatio de Prop. Fe. in opportunum examen revocavit petitionem, quam Eminentia Tua nomine Rmorum Archiepiscoporum Statuum Foederatorum Am. eidem obtulit circa dispensationem ab abstinentia favore operariorum praedictae regionis. Re mature perpensa praefata S. Congregatio censuit magis expedire ut quin detur indultum quoddam generale pro omnibus Statibus Foederatis, tribuatur potius facultas singulis Ordinariis ad decennium permittendi usum carnium in iis circumstantiis locorum et personarum, in quibus indicaverint veram existere difficultatem observandi legem communem abstinentiae. Ab hac vero permissione excludi debent praeter omnes sextas ferias totius anni, etiam feria quarta Cinerum, totum tempus majoris hebdomadae, et vigilia Nativitatis Domini. In iis vero diebus, in quibus ab Ordinario permittitur usus carnium haec permissio pro obligatis ad jejunium extendi debet tantum ad unicam comestionem et firma manere debet lex prohibens ciborum mixtionem.

Huiusmodi concessio censeri debet facta non tantum individuis operariis, sed etiam eorum familiis ita ut omnia earumdem membra de indulto participent.

In notificatione legis jejunii, quae singulis annis e suggestu legenda est, debet fieri mentio specialis huius indulti quod operariis Statuum Foederatorum, a S. Sede conceditur, et consilium dandum est fidelibus, ut diebus quibus indulto utuntur, aliquod aliud poenitentiae opus exerceant v. g. abstineant a potu inebriante.

Tandem Ordinarii monendi sunt ut suis Sacerdotibus commendent discretionem in urgenda legis adimpletione eaqua moderanda. Satis enim distingui debet inter causas ex se excusantes et causas sufficientes ad dispensationem, insuper causarum gravitas cum debita prudentia pensanda est.

Precor igitur Eminentiam Tuam ut supra expositam mentem

Sacrae Congregationis et facultatem in ea contentam omnibus et singulis Ordinariis Statuum Foederatorum communicare faveat.

Post haec humillime Eminentiae Tuae manus deosculor.

Eminentiae Tuae humillimus addictissimus Servus

M. *Card.* LEDOCHOWSKI, *Praef.*.

Emo. Dno. Cardinali, A. *Archiep.* LARISSEN, *Secr.*

JACOBO GIBBONS,

Archiepiscopo Baltimorensi.

DECRETUM DE FESTO B. M. V. A SACRO NUMISMATE.

I.

(Indulgentiae pro Visitatione Ecclesiarum Congregationis Missionis et Filiarum Charitatis.)

LEO P. P. XIII.

Universis Christifidelibus praesentes Litteras inspecturis Salutem et Apostolicam Benedictionem.

Ad augendam fidelium religionem animarumque salutem procurandam coelestibus Ecclesiae thesauris pia charitate intenti omnibus et singulis utriusque sexus Christifidelibus vere poenitentibus et confessis ac sacra Communione refectis, qui die festo Manifestationis Immaculatae Mariae Virginis a sacro numismate, videlicet die vigesima septima mensis Novembris, quamlibet Ecclesiam sive Oratorium piis domibus adnexum Presbyterorum Congregationis Missionis, sive Filiarum Charitatis, ubique terrarum existentibus, a primis vesperis usque ad occasum solis diei hujusmodi singulis annis devote visitaverint, et ibi pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem, quam etiam animabus Christifidelium, quae Deo in charitate conjunctae ab hac luce migraverint per modum suffragii applicari possint, misericorditer in Deo concedimus atque elargimur. Praesentibus ad Septennium tantum valituris. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicujus Notarii publici subscriptis et sigillo personae in Ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub Annulo Piscatoris die xxiv Augusti MDCCCXCIV Pontificatus nostri Anno decimo-septimo.

Pro DMO. *Card.* DE RUGGIERO,

NICOLAUS MARINI, *Substitutus.*

II.

CONGREGATIONIS MISSIONIS ET FILIARUM CHARITATIS.

Deficiente sua Ecclesia, Lazaristae et Filiae Charitatis festum della Medaglia miracolosa, alibi celebrare poterunt.

Ex Apostolico Indulto diei 23 Julii hoc anno[1] Congregationis Missionis Alumnis concessum est, ut ab ipsis festum Manifestationis Immaculatae Virginis Mariae a Sacro Numismate, vulgo *della Medaglia miracolosa*, quotannis die vigesima septima Novembris sub ritu duplici secundae classis recolatur, cum Officio ac Missa propriis, rite approbatis. Quum vero contingat, ut aliquibus locis memorati Alumni vel Filiae Charitatis Ecclesia suae domui contigua haud satis ampla utantur, vel careant omnino, Rmus. Dns. Antonius Fiat, Moderator Generalis Congregationis Missionis et Filiarum Charitatis, Sanctissimum Dominum Nostrum Leonem Papam XIII iteratis precibus rogavit, ut ab iisdem enuntiatum festum in aliena Ecclesia, de consensu respectivi Parochi vel Rectoris, recoli valeat; facta scilicet potestate singulis Sacerdotibus inibi Sacrum facturis, Missam propriam celebrandi nuper Alumnis suae Congregationis concessam. Sacra porro Rituum Congregatio, utendo facultatibus ab eodem Sanctissimo Domino Nostro sibi specialiter tributis, benigne annuit pro gratia in omnibus juxta preces; servatis Rubricis contrariis non obstantibus quibuscumque. Die 12 Novembris 1894.

Pro Emo. et Rmo. Dno. ALOISI-MASELLA, *Praef.*
L. M. *Card.* PAROCCHI.
Pro R. P. C. ALOISIO TRIPEPI, *Secretario.*
ANTONIUS SARDI, *Substitutus.*

III.

CONGREGATIONIS MISSIONIS.

Idem Festum ad subsequentum aliquam diem transferri poterit, juxta modum.

Quo cultus et pietas erga Immaculatam Virginem Deiparam a Manifestatione Sacri ipsius Numismatis, vulgo *la Medaglia miracolosa*, magis magisque foveatur, et majori Christifidelibus spirituali bono consulatur, Rmus D. Antonius Fiat, Moderator Generalis Congregationis Missionis, Sanctissimum Dominum Nostrum

1 Cfr. *Anal. Eccl.* II vol., p. 463.

Leonem Papam XIII, humillimis precibus exoravit, ut extrinseca solemnitas ejusdem Manifestationis tum ab Alumnis ipsiusmet Congregationis, tum a Filiabus Caritatis, in Ecclesiis, sive publicis, sive propriis, sive aliorum, de Rmi Ordinarii consensu, Oratoriis, ubi opportunius videbitur pro locorum adjunctis, institui valeat aliqua die vigesimam septimam Novembris subsequente vel antecedente, facta potestate Missas omnes celebrandi proprias de eodem festo.

Sacra porro Rituum Congregatio, utendo facultatibus ab eodem Sanctissimo Domino Nostro sibi specialiter tributis, ita precibus benigne annuit, ut expetita solemnitas peragi valeat una e subsequentibus diebus minime festum ipsum antecedentibus; dummodo non occurrat Duplex primae classis vel Dominica privilegiata primae classis, aut aliquod festum Deiparae quoad Missam solemnem, et Duplex etiam aut Dominica privilegiata secundae classis, quoad Missas lectas, Missa quoque Conventuali, vel Parochiali officio diei respondente non omissa, ubi eam celebrandi onus adsit: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 12 Novembris 1894.

PRO. Emo et Rmo Dno Card. C. ALOISI-MASELLA, *Praef.*
L. M. *Card.* PAROCCHI,
PRO. R. P. D. ALOISIO TRIPEPI, *Secret.*
ANTONIUS SARDI, *Substitutus.*

CLERICI DESERENTES DIOCESIM SINE LICENTIA EPISCOPI.

(E VICARIATU URBIS.)

Notificatio.

Decretum S. C. Conc. *Anteactis temporibus*, Vigeat a Die 22 C. Mensis.

Certiorantur Rmi Sacerdotes non diocesani, in hac Alma Urbe commorantes, de sequenti S. Congreg. Concilii decreto, quod pleno pollebit vigore sub die 22 currentis mensis.

Rmis Ecclesiarum Rectoribus committitur, ut praesentem Notificationem in Sacristiis, juris publici faciant.

Romae, e Vicariatu, die 2 Januarii 1895.

L. M. *Card.* VICARIUS.
P. CAN. CHECCHI, *Secret.*

DECRETUM.

S. CONGREGATIONES CONCILII.

Saepius Conquesti Sunt Ordinarii de Clericis Suam, Sine Licentia Deserentibus Diocesim, Ut Urbem Peterent. Unde Praeter Ordinaria Juris Remedia, SSmus Quinque Probavit Ad Hunc Compescendum Abusum, Dispositiones.

Anteactis temporibus non defuerunt apud Apostolicam Sedem Episcoporum querelae de clericis, qui suam deserentes dioecesim ad Urbem citra necessitatem et iustam causam pro lubitu demigrabant : et in singulis casibus, prout ferebat occasio, provisum tunc fuit. At nostra aetate hic abusus invalescere et eo gravior fieri visus est, quo magis in pluribus dioecesibus sacerdotum imminutus est numerus : et idcirco ab Ordinariis non semel postulationes exhibitae sunt ut eidem prospiceretur. Profecto tum ex veteri Ecclesiae disciplina, tum praesertim ex praescriptionibus S. Conc. Trid., cap 2°, sess. 21, et cap. 16, sess. 23 *De reform.*, ac subsequentibus S. Congregationis resolutionibus, liquet non deesse Episcopis iuris remedia quibus hanc clericorum licentiam coerceant. Ob suarum enim ecclesiarum necessitatem Ordinariis perspicue ius est interdicendi, ne sacerdotes quamvis ad patrimonii titulum ordinati propriam dioecesim deserant, eoque revocandi quamvis alibi, et adeo etiam in Urbe, per apostolicas litteras residentiale beneficium assequutos si citra Ordinarii beneplacitum discesserint, eisque praebeatur unde honeste in sua dioecesi vivere possint. Hoc constanti disciplina retinuit S. Congregatio uti inter alia luculenter patet ex resolutione in causa *Reatina* diei 16 Ianuarii, 1833.

Quapropter praedictis Episcoporum postulationibus S. Congregationis iudicio nuperrime subiectis, Emi Patres responderunt, satis provisum per superius memoratas sacrorum canonum dispositiones.

Nihilominus cum plures Episcopi, praesertim e proximis Urbi regionibus, etiam in unum collecti, postulationibus alias oblatis institerint, et impense a Summo Pontifice efflagitaverint, ut aliquid hac in re peculiariter decerneretur, quo efficacius huic ecclesiasticae disciplinae perturbationi occurri posset, SSmus Dñus Noster Leo PP. XIII, omnibus mature perpensis, et iuxta ea quae alias per Emum Urbis Vicarium edi iusserat, haec quae sequuntur per Sacram Concilii Congregationem praescripsit ac statuit :

1. Clerici et sacerdotes saeculares alienae dioecesis aut etiam regulares extra claustra degentes nequibunt in posterum stabile

domicilium in Urbe statuere absque expressa venia Summi Pontificis per officium S. Congregationis Concilii impetranda.

2. Qui vero in praesens Romae degunt, si nullo beneficii aut officii titulo ad residendum adstricti sunt, nec per diuturnam commorationem et tacitam aut expressam suorum Episcoporum licentiam domicilium Romae acquisierint, post mensem a die huius decreti elapsum ad suam dioecesim redire debebunt.

3. Nullus ex clericis et sacerdotibus alienae dioecesis ad ecclesiasticum officium, quodcumque sit, aut ad aliud munus quod residentiam in Urbe requirat, eligi a quoquam in posterum poterit, nisi praeter testimoniales commendatitias sui Episcopi litteras exhibeat quoque veniam a Summo Pontifice iam obtentam Romae manendi : itemque nemini beneficium conferatur, si assensum Ordinarii sui ad hoc non obtinuerit : atque aliter facta beneficii collatio nulla et irrita erit.

4. Qui ad litterarum scientiarumque studiis operam dandam vel ad honesta negotia peragenda, vel ex alia iusta causa in Urbe cum Ordinarii licentia versantur, statim ac temporaria huiusmodi causa cessaverit, vel a proprio Episcopo revocentur, ad propriam dioecesim redire debebunt, exclusa omni futili excusatione, ac praesertim, ob peculiarem dioecesium his temporibus conditionem, nullatenus eisdem suffragante exceptione sive ex susceptis studiis sive ex praetensa tenuitate sustentationis ab Episcopo oblatae desumpta : quod si durante hac eorum commoratione in Urbe sese, uti decet, non gesserint, per Vicariatum Urbis propriis Ordinariis denunciabuntur, et ab Urbe discedere cogentur.

5. Quicumque denique, quolibet modo, praesentibus dispositionibus se non conformaverit, aut, quod Deus avertat, eisdem contraiverit, ipso facto suspensioni a divinis obnoxius fiet.

Ceterum Episcopi omnium clericorum suorum aeque curam gerant, neque, uti saepe dolendum, e sua dioecesi eos abire facile sinant qui seu vitae ratione, seu aliis quibuscumque causis sese reprehensione dignos aut molestos exhibeant.

Haec itaque omnia Sanctitas Sua ab omnibus ad quos spectat, custodiri et inviolabiliter servari mandavit, contrariis quibuscumque etiam peculiari mentione dignis minime obstantibus.

Romae ex aedibus S. C. Concilii die 22 Decembris, 1894.

A. *Card.* Di Pietro *Praefectus.*
L. Salvati *Secretarius.*

BOOK REVIEWS.

CONFERENCES ON THE SPIRITUAL LIFE. By the Rev. Pere de Ravignan, S.J. Translated from the French by Mrs. Abel Ram, with a preface by the Rev. Father Gordon, of the London Oratory. Fifth edition. R. Washbourne, 18 Paternoster Row, London: Benziger Bros. New York, Cincinnati and Chicago. 1895.

Four decades have elapsed since Père Ravignan delivered these conferences before the "Enfants de Marie" in the Convent of the Sacred Heart, Paris. "They were never written down by the Rev. Father who, from motives of humility, had a great aversion to seeing his own words in black and white, but were compiled from notes taken during the discourses with secret loving care by one of his hearers and subsequently revised and edited, in their due order, by one to whom every shade of style, every turn of idea, and every habitual form of speech of the illustrious preacher of Notre Dame were familiar."

It is doubtless owing to the fact that they came aglow from the mind and heart of the great director of souls that these conferences reflect so vividly the truths of the spiritual life which he knew so well how to present to others because he had so thoroughly assimilated them to his own character. Though spoken mainly to Parisian ladies, they embody principles of spirituality applicable to all who seek to conform their lives to the Divine Will, and directors of souls will find in them many a suggestion pregnant with that tenderness and yet precision and depth which remind one so forcibly of the gentle Saint of Sales.

HOFFMAN'S CATHOLIC DIRECTORY, ALMANAC AND CLERGY LIST. Quarterly for 1895, containing complete report of the United States, Canada and Newfoundland, the Vicariate-Apostolic of the Sandwich Islands and the Hierarchies in Austria-Hungary, Belgium, Germany, Great Britain and Oceanica. Vol. 10, No. 1. Milwaukee: Hoffman Bros. Co. 1895.

The enterprising publishers of this Catholic Directory have again made some new improvements and important additions, notably the following: (1) the report of each parish is given complete under its proper heading so that the missions, schools or other institutions, if any, attached to the parish may be seen at once; (2) a full

alphabetical list of all places in the United States having churches or receiving missionary attendance has been added. This index sends one directly to the page on which the desired information is to be found, thus obviating the necessity of searching through the book for the diocese to which the place under inquiry belongs.

CHRISTLICHE IKONOGRAPHIE. Ein Handbuch zum Verständniss der christlichen Kunst. Von Heinrich Detzel. Bd. I.—Freiburg Brisg. Herder'sche Verlagshandlung. 1894. B. Herder, St. Louis, Mo.

Works that interpret the ancient specimens of Christian art, pictures, symbols and emblems, are not wanting in modern literature. But where they are more than mere vocabularies explaining the form of iconography, such as Corblet's work in French and Wessely's in German, they limit themselves to an account of certain periods, or to an explanation of certain kinds, in the history of Christian images. The monumental works of Garucci, De Rossi, Wilpert, dealing with the paintings, symbols and inscriptions of the catacombs, or, to mention an English name, Twining's "Symbols and Emblems of Early and Mediaeval Christian Art," (London, 1860), are examples of this limitation. The usual order followed in works on this subject, is that of time and place, or it accords with certain schools and leading masters of art. In both respects the present work departs from the customary track.

Assuming, and justly so, that Christian iconography derives its importance not, like other arts, from the perfection of its masters and schools, but from the themes and objects which it treats, our author follows the early Christian tradition, and disposes his subjects by tracing their origin along this tradition. The advantage obtained from this method is twofold. It outlines a kind of apologetic course, in placing before us the gradual development of symbolic art, yet with the strong elements of primal comparison brought out, or preserved in their perfect simplicity, the meaning of which is unmistakable. In the second place, this chain of progressive tradition limits the modern artist to the true principles of distinctively Christian dogma, as expressed in symbol or type. He is never at a loss for terms on both sides of his comparison, and those imaginative vagaries which have turned Christian truth and fact to mere myth and doctrinal extravagance, at the hand of an inventive painter or decorator, are greatly checked by a reference to the rude truth of primitive doctrine.

Accordingly the author, after speaking in a preliminary chapter about the origin and signification of symbolism, together with its most general accessories, begins with the idea of God in iconography. The Holy Trinity, and the separate representation of the persons of Father, Son and Holy Ghost; the Blessed Virgin in the oldest Christian, Byzantine and Mediaeval pictures; the angels and demons,—these are the subjects discussed in the first three chapters.

The fourth chapter is entitled "Iconography of the Divine Mysteries." It treats the successive representations of the childhood of Jesus, His public life, His passion, His death, His resurrection, ascension, and the mission of the Holy Ghost. Then follows the iconography of the death and glorification of Mary. The last chapter deals with the representation of the Last Judgment. There is an interesting Appendix, in which the Creation, the Sybils, the Apocalyptic figures, and the image of Judas Iscariot are successively treated.

The entire work is of a predominantly historical character; it avoids, unlike most German works of a kindred nature, the speculative excursions to which the subject naturally invites. This is eminently satisfactory, and accounts for the fact that so much valuable material could be brought together in the comparatively small compass of less than 600 pages. We are promised a second volume, which is to deal with representations of the saints. As the author holds strictly to reliable authorities for his statements of fact, and for the rest is guided, in his interpretations, by the accredited teaching of the Fathers and Sacred Writers, the reader is assured that he draws his information, on the interesting subject of Christian iconography, from no turbid or deceptive source. More than two hundred illustrations, in the good style of Herder's press, give double value to the solid information here brought together by the author.

ERRINERUNGEN AUS d. LEBEN u. WIRKEN DES HOCHW. F. A. Ostrop. Das Bild eines treuen Priesters dargestellt von seinem dankbaren Schüler B. Hartmann 1895. Zu beziehen von dem Verfasser, 900 Union Strasze, Alton, Ill. pp. 127.

A graphic, sympathetic sketch of the life of a true man, a true priest, a true pastor of souls. It is well that the record of the deeds of such as he should be preserved to stimulate those who read them to manly and priestly virtue.